

THE
MONTHLY REPOSITORY
OF
Theology and General Literature.

No. LVIII.

OCTOBER.

[Vol. V.

BIOGRAPHY.

LIST OF DR. ROTHERAM'S PUPILS.

(Concluded from p. 430.)

1742.

40. BENJAMIN HOLLAND.

Settled at Burton-upon-Trent, where, besides having the charge of a small congregation, he for many years kept a respectable grammar school. He died about 1793.

41. JOHN COPPOCK.

Born at Ringway, near Knutsford, in Cheshire. From Kendal he removed to Glasgow; and on his return from Scotland, settled at Pontefract, and preached alternately there and at Long Houghton, where Lady Rodes, on the Indulgence in 1672, had built a chapel for Mr. Jeremiah Milner, (ejected from Rothwell, near Leeds) to preach in to her family and tenants, which chapel Sir John Rodes, in 1689, caused to be regularly certified under the Toleration Act, and it has ever since been maintained by the family; the present representative, of which is Mrs. Milnes, of Water Frystone, near Ferry Bridge. Mr. Coppock was not a man who greatly courted society: he enjoyed however, through life, the respect

and friendship of several eminent and worthy persons, particularly of his relation and neighbour Mr. Turner, of Wakefield; of James Milnes, Esq. of the same place; and of the several branches of the family with whom he is above stated to have been particularly connected; to whose interests he also on his part was warmly attached; and of whom he was, in many cases, the faithful and judicious counsellor. He died about 1789.

1744.

42. JOSEPH CLEGG?

1745.

43. WILLIAM GASKELL.

Settled at Rivington, afterwards removed to Tunley, in Lancashire. Died about 1781.

44. JOHN DICKENSON.

Settled at Penruddock; but shortly removed to Diss, in Norfolk, where he is mentioned by Dr. Priestley as one of his early intimate associates. In 1758, he was more successful than the Dr. as a candidate at Sheffield, where he continued till his death, in 1780, the colleague first of Mr.

Haynes, then of Mr. Evans, in the service of a large and respectable congregation; who have since had for their ministers Mr. Naylor, and now Dr. Phillips. He was a man of considerable popularity, of a strong and ardent mind, and particularly active in his opposition to the principles which occasioned the American war.

1746.

45&46. THOS. & BENJ. DAWSON.

See No. 12.

1747.

47. WILLIAM DAVENPORT.

Settled at Chewbent about 1751, and after some time removed to Hindley, near Wigan, where he for many years kept a respectable school.

48. JOHN COLLIER.

Trowbridge?

49. DANIEL NOBLE.

London?

1748.

50. ISAAC SMITHSON.

Mr. Smithson, Mr. Whitehead, and Mr. Caleb Rotheram are mentioned by Dr. Priestley among his favourite fellow students at Daventry; hence it appears, that, on Dr. Rotheram's death, these three gentlemen, at least, removed to Daventry. At the close of his academical course, Mr. Smithson settled at Harleston, in Norfolk, where he was ordained, Nov. 11, 1755. The Sermon, by Mr. Milner, of Yarmouth, and the Charge, by Dr. Taylor, of Norwich, were published. During his residence at Harleston, and indeed during his life, he continued his intimacy with Dr. Priestley; from whose memoirs it appears, that he did not long continue at Harleston, but removed to Nottingham in 1758; probably as an assistant or colleague of Dr.

Samuel Eaton, of whom a memoir would be curious, if the time is not gone by. Here he continued till his death, of a consumption, Feb. 1, 1769, greatly beloved by the Society. He was much of a gentleman in his appearance and manners; his style of preaching was sensible and correct, mild and persuasive; and he was particularly distinguished for the variety and excellence of his devotional compositions. It is probable that he did not publish any thing; and, like some other excellent persons, he ordered all his manuscripts to be burnt, an order which was faithfully, but reluctantly, complied with.

51. CALEB ROTHERAM.

On his father's death removed to Daventry, as has been mentioned under the last article; and, after an interval of four years, settled at Kendal, in connection with the congregation which his father had so long and so ably served; and whose highly respected minister he continued till his death, about 1795. He maintained a constant intercourse of friendship with several eminent persons, particularly with Dr. Priestley, and with Archdeacon Blackburne, some of whose letters to him are quoted in the life of that venerable confessor prefixed to his works.

52. JOSEPH THRELKELD.

Settled at Longdon, in Staffordshire, on his removal from which place to Virginia he was succeeded by the learned Mr. John Alexander, author of the Commentary on 1 Cor. xv. What became of him afterwards is not known to the writer of these notes, but he is reported by Mr. Beverly to have been accounted a very ingenious man.

53. JAMES WOOD.

Son of the Rev. James Wood, self to that profession, of which of Chewbent, of facetious and he- he was himself so great an orna- roic memory: a particular ac- ment. He had the good fortune count of whose active zeal for the present royal family, during the rebellion of 1715, which obtained for him ever after the name of General Wood, is given in Mr. Henry Toulmin's Life of Mr. John Mort, and in Dr. Priestley's Familiar Letters to the Inhabitants of Birmingham. Whither his son removed on Dr. Rotheram's death, the writer does not know; but he believes he afterwards settled at Chewbent, and died there young.

1749.

54. GEORGE WALKER.

Of this excellent person it would have gratified the writer to have presented a memoir at some more considerable length, if this had not been already done by Dr. Aikin, in the *Athenæum*, vol. i. p. 638, and by his own son in the *Introduction to his Essays*; which, though not without inaccuracies, presents on the whole, a faithful sketch of his character and conduct through the various scenes of a chequered and active life. Mr. George Walker was born at Newcastle-upon-Tyne about the year 1735, and at the age of ten years was placed under the immediate superintendence of his uncle, Mr. Thomas Walker, then an eminent dissenting minister at Durham, who, probably observing somewhat extraordinary in the early talents of his nephew, was desirous of

encouraging him to devote him- self to that profession, of which he was himself so great an ornament. He had the good fortune to receive his grammar learning at the public grammar school of Durham, then under the direction of a very able master, Mr. Dongworth. Here he staid till he was near fifteen, and then removed to Kendal, in the autumn of 1749; but on the decline of Dr. Rotheram's health, he returned home in 1751, and, until the commencement of the session at Edinburgh, in the November of that year, he attended the Rev. Hugh Moises, M. A. then just settled* at Newcastle, as master of the head-school of that place; which office he held, with the utmost reputation and success, for 37 years. Mr. Moises has often mentioned to the writer of these notes, the pleasure and surprise he used to feel at the elegance and spirit of the themes and other exercises, which young Walker at that time produced. After spending one session at Edinburgh, where he continued his mathematical studies under the celebrated Stewart; and two at Glasgow, where he was the pupil of Simson, Smith, and Leechman, and the fellow student of Clayton, Cappe, and Millar, he returned to England in 1754, and, shortly afterwards commenced preacher; but did not settle as a minister till 1757, pursuing meanwhile his theological studies, under the liberal direction of his

* From this circumstance (ascertained by Brand, vol. i. p. 96, by whose extracts from the Corporation Books, it appears that Dawes, the author of *Misc. Crit.* did not resign till Sept. 25, 1749, and Moises, who, by the way, was never a Doctor, was not appointed till Jan. 15, 1750) it is evident that the idea of Mr. Walker's having been under Mr. Moises' care in his early youth must be a mistake.

uncle, who was now become the highly respected minister of Mill Hill Chapel, in Leeds. In that year he succeeded Mr. Joseph Wilkinson, the immediate successor of his uncle, at Durham, and remained there till 1761, when he removed to Yarmouth. Here, as at Durham, he pursued his mathematical investigations with great ardour; here, also, he had an opportunity of rendering his mathematical knowledge both useful and profitable, by instructing many young persons in the elements of navigation. One of his pupils, Samuel Hurry, Esq. of Dockwray Square, North Shields, is still alive, and has frequently expressed to the writer his great obligations to Mr. Walker for several curious problems, which have been of great use to him in cases of emergency. In 1772 he was chosen Mathematical Tutor in the Warrington Academy, but, finding the situation by no means answer his expectations, he, at the end of two years, accepted an invitation from the congregation, at the High Pavement, Nottingham, and continued their highly esteemed minister twenty-four years. His public exertions while resident at Nottingham, for correcting the abuses in the expenditure of the revenue, for promoting a reform of Parliament, for obtaining the repeal of the Test Laws, and for repelling the calumnies thrown upon the friends of liberty at the beginning of the French Revolution, are amply detailed in the memoir above referred to. His admirable "Dissenters' Plea," reprinted in the second vol. of the Essays, ought to be carefully perused and studied by every Englishman. During this period, the greater portion of which was the happiest part of his life, he was actively engaged in the education of youth, whom universally he inspired with sentiments of warm attachment. In the latter part of his residence at Nottingham, he unfortunately engaged in what by no means suited him, the management of an extensive commercial concern, which was a great disadvantage to him in many respects. About the year 1799, from motives of a disinterested zeal almost unparalleled for the promotion of what he believed to be a cause most intimately connected with religion, truth, and science, he undertook the direction of the theological department in the Academical Institution, at Manchester, for the education of Protestant Dissenting Ministers, and in a short time afterwards, the mathematical and classical tutors having resigned, he added to his former labours the herculean task of directing the students in the cultivation also of these two branches of knowledge. It was no wonder that all this could not be performed; but that in less than three years he was obliged to relinquish a complication of engagements, into which he ought never to have entered. He retired to Wavertree, near Liverpool; but continued occasionally to visit Manchester, as President of the Literary and Philosophical Society there, to which office he had been elected on the death of his friend, Dr. Percival. He died in London, (whither he had gone to make arrangements for the publication of a third and fourth volume of Sermons; the first and

second had been published in 1790) April 21, 1807, in the 72d year of his age.

Perhaps a more faithful and animated portrait was never sketched of any man, than the following one by the masterly hand of his friend, Gilbert Wakefield.

"The last whom I shall mention of this laudable fraternity, (of tutors in the Warrington Academy) though not the least in *love*, is the Rev. George Walker. This gentleman, take him for all in all, possesses the greatest variety of knowledge, with the most masculine understanding, of any man I ever knew. He is in particular a mathematician of singular accomplishment. His Treatise on the Sphere, long since published, and one upon the Conic Sections, are the vouchers of my assertion. His two volumes of Sermons are pregnant with the celestial fire of genius, and with the vigour of noble sentiments. His Appeal to the People of England, upon the subject of the Test Laws, would not be much honoured by my testimony in its favour, as the best pamphlet published on that occasion, were not this judgment coincident with that of the Right Hon. Charles James Fox, who has declared to a friend of mine the same opinion of its excellence.

"But these qualifications, great and estimable as they are, constitute but a mean part of his praise. Art thou looking, reader, like Æsop in the fable, for a **MAN**? Dost thou want an intrepid spirit in the cause of truth, liberty, and virtue—an undeviating rectitude of conduct—a boundless hospitality—a mind infinitely superior to every sensation of malice and resentment—a breast overflowing with the milk of human kindness—an ardour, an enthusiasm in laudable pursuits, characteristic of magnanimity—an unwearied assiduity, even to his own hindrance, in public services?—My experience can assure thee, that thy pursuit may cease, thy doubts be banished, and thy hope be realized, for **THIS IS THE MAN!**

"Who now will stay to compute the deduction, which *must* be made from this sum of excellence, for sallies of passion devoid of all malignity, and

often excited by a keen indignation against vice; and for vehemence and pertinacity in disputation? I have made the computation; and it amounts to an *infinitesimal* of the lowest order."

55. THOMAS WHITEHEAD.

After his course at Daventry, (see No. 50) was finished, he settled at Box Lane, in Hertfordshire? He was a judicious and useful preacher, and pursued very extensively the ancient practice of exposition. He married a daughter of his late tutor. The time of his death is unknown to the present writer.

1750.

56. JOHN BEVERLEY.

Where he pursued his studies after the dissolution of the academy at Kendal, this writer is not informed. He settled at Hull in 1757, as assistant to Mr. Cordingley (No. 16) on whose death he was chosen sole pastor, and continued in that office till he was laid aside by infirmity in 1799.

Besides the Divinity Students, there were about 120 Lay Pupils, chiefly in the mathematical and philosophical departments, of whom no list has come into the hands of the present writer. He has only those of Jeremiah Dyson, Esq. long a Chairman of Committees in the House of Commons; John Widdrington, Esq. a banker, in Newcastle, and first President of the Literary and Philosophical Society there; and John Manning, M. D. many years an eminent physician at Norwich, and a particular friend through life of Mr. George Walker.

V. F.

BIOGRAPHICAL MINUTIÆ, COMMUNICATED BY THE REV. DR.
TOULMIN.

To the Editor of the Monthly Repository.

Birmingham, Aug. 30, 1810.

SIR,

Since the appearance of the memoir of Mr. John Kiddel, in your Miscellany, two circumstances that reflect credit on the name of that gentleman, of which I was not aware, have been suggested to me by my worthy and much esteemed friend and colleague, and which I would offer as supplemental to that biographical sketch. One is, that Mr. Kiddel was well acquainted with the modern languages of Europe, and very conversant with the best French, Italian, and Spanish writers. The other is, that Dr. Marsh refers to his tract on the Inspiration of the Scriptures, in a manner that indicates his opinion of it as a work of authority and merit on that subject. See his translation of Michaelis' Introduction to the New Testament, vol. i. notes to chap. iii. sect. i. p. 379. No. 13.

Your correspondent, who has obliged us with a list of Dr. Rotheram's Students, will not be displeased, it is presumed, with some additions and corrections.

No. 2. Mr. WHITESIDE,

Died not at Yarmouth, but in London, when on a visit there. He published a Sermon, entitled, "The Duty of Hearers," from James i. 21, a judicious and impressive discourse, honourable to the understanding and the heart of the preacher. It was printed in connection with an excellent charge by Mr. Edward Pickard; and both were delivered at the or-

dination of the Rev. Messrs. Barbauld, Beynon, Alderson, and Pilkington, at Palgrave, in Suffolk, September 13th, 1775.

No. 13. Mr. JNO. BLACKBURNE,

Published, at the desire of the hearers, a Sermon, entitled "Reflections on Government and Loyalty," from Psalm xxxiii. 10, 11, 12, preached at King John's Court, in Southwark, on a General Thanksgiving for the Peace, April 25, 1749.

No. 14. Mr. DAVID GRAHAM,

Removed from Tewksbury to Yeovil, in Somersetshire, about the year 1770. He was a firm, consistent friend to religious liberty. Soon after his settlement at Yeovil, he fell into an unhappy state of health and spirits, which obstructed the exercise of those ministerial graces and talents, which had raised the expectation of great acceptance and usefulness. He died 2d. May, 1778, aged 46.

No. 21. Mr. JOHN WICHE.

Your readers are referred for a memoir of this respectable character to the Protestant Dissenter's Magazine, for April, 1797. p. 121—132.

I beg leave to add to these notices of articles in the list of Dr. Rotheram's pupils others on several points, scattered through some other numbers of the Repository.

To meet the wishes of H. H. in the last number, p. 337, I would refer him to a memoir of the Rev. John Palmer, in the Monthly

Magazine for April, 1797, p. 266
—268, and inform him and the public, that a new edition of Mr. Palmer's Prayers for the use of families and persons in private, has been several months in the press, and the publication of which soon may be expected; to which will be prefixed a biographical sketch of the author's life and writings. As to the "Letters to the Prelates," the writer of this has always heard them ascribed to the late Mr. Ebenezer Radcliffe. They are not in the manner of Mr. John Palmer; and it is at least a presumption, that they did not proceed from his pen, that they do not appear in the list of his publications annexed to the last piece he published on Christian Baptism, though another Tract, which made its appearance at nearly the same time with the "Letters to the Prelates," is inserted in that list.

In the Repository for February last, E. thinks it probable, that the gentleman characterised by Dr. Earle, in a dedicatory epistle prefixed to a small volume of verses, printed in 1724, as the *good* Mr. Billingsley, was the same excellent person, who afforded an asylum to Dr. Foster and Mr. Stogdon. It seems to me more probable, that the former person was the Rev. John Billingsley, fifteen years one of the ministers of the congregation in Crutched Friars, London, who died May, 1722, and was son of the minister ejected from Chesterfield, Derbyshire.*

In the Obituary for last January, the late Mr. John Alexander, of Rochester, is said, on the fide-

lity of the writer's memory, to have been in the habit of speaking as his fellow pupils. The writer will not take it amiss to be told, that his memory, in this instance, is not accurate. Mr. Alexander might mention those respectable gentlemen as having been his friends; but they were by too many years his seniors to be his colleagues at the academy. In fact, the former was one of his tutors; and the other became a tutor of Coward's seminary in 1763, on the new arrangements made in it after the death of Dr. Jennings, when he was of established reputation and years.

In the Obituary for February, p. 88, Mr. Philip Davies, who died at Hackney, on the 11th of last November, is represented as having commenced academical studies under his father, continued them under Dr. Jennings, and finished them under Mr. Eames. The last circumstance is a mistake. By a list of Cowardian students, now before me, it appears, that Mr. P. Davies was enrolled among them in 1742 or 1743; when the seminary was under the direction of Mr. Eames, who died in 1744, and was succeeded by Mr. and afterwards Dr. David Jennings; so that Mr. Davies must have finished his academical studies under that gentleman.

Some of your readers, Mr. Editor, may perhaps think, that your pages should not be occupied by such *minutiæ* of amendment, to the exclusion of interesting topics, with which they might otherwise be wholly filled. But correctness, when it can be attained, will

* See Dr. W. Harris's "Funeral Discourses," p. 252—258.

be allowed to be creditable to any work, and to add to the authority of biographical narratives. This plea, it is hoped, will be admitted on the present occasion in favour of,

Sir,

Your constant reader and friend,

J. T.

September 4, 1810.

P. S. It will make the list of Mr. Ashdown's publications more full, if not complete, by adding to that given in the Monthly Repository for May last, the following Tracts, viz. I. "The character of John the Baptist;" or a free and candid enquiry whether all the disciples of John the Baptist and our Lord's, who became such during their ministry, were baptised with the Holy Ghost or not, equally with all those who were baptised that became our Lord's disciples after his ascension, according to John's prophetic declaration in Mat. iii. 10, 11. Mark i. 7, 8. Luke iii. 16, 17. In which, that they were baptised with the Holy Ghost is shewn to be highly probable. To which are annexed, several presumptive arguments in proof of the genuineness of John's prophetic character; shewing, that he was not merely a Jewish moralist, an impostor, or an enthusiast. 1757. II. "A Dissertation on John iii. 5." in which, from arguments entirely new, is fully made appear, from the New Testament, that by the word Spirit is meant "the word of God;" and therefore by being "born of the Spirit" our Lord intended being "born of the word of God;" likewise, that baptism, as instituted in the New Testament, is the only initiating right into the kingdom

of God, i. e. the New Covenant 1768. III. "The distinction between the common and miraculous Gifts of the Holy Spirit proved to be unscriptural;" also, that the promises of it to believers in Christ, and their receiving it, demonstrated from the New Testament, to be confined wholly to the apostolic age. To which is added, in a method hitherto unattempted, several corollaries, containing an effectual antidote against, and cure of religious enthusiasm, drawn from the New Testament. 1779.—The first and second of these Tracts, and also the "Essay on Baptism," are without the author's name. The titles of these different pieces indicate a mind disposed to diligent and curious research, and to a careful investigation of the Scriptures. The writer of this well recollects that Dr. Priestley first directed his attention to this writer, and recommended his publications to his perusal as those of an "original writer." Dr. Kippis, in his edition of Doddridge's Lectures, refers to another Tract by Mr. Ashdown, entitled, "New and Decisive Proofs, from Scripture and Reason, that Adults only are included in the Design of the New Covenant, or the Gospel Dispensation, and were Members of the Church of Christ in the Apostolic Age." See vol. ii. p. 390, note. He mentions him also as a writer in the Trinitarian controversy, in a piece with this title, "Unitarian, Arian, and Trinitarian Opinions, respecting Christ, examined and tried by Scripture Evidence alone." Vol. ii. p. 175, note.

Since the 30th of August, the Monthly Repository for that

month, published the first instant, has come to hand; and in confirmation of the correctness of your correspondent, who communicated to you the list of students educated under Dr. Rotheram, I beg leave to inform *N. C.* that I have now before me, "A list of the Widows of Poor Protestant Dissenting Ministers, deceased, who are relieved by the Society instituted for that purpose." It is dated no farther back than 1806.

The first name on it, under the year 1761, is that of Mrs. Judith Alderson. It will be not only a "ridiculous blunder," but one that is injurious to the Alderson family, if the name, through mistake, had been continued even to that time in the list, a term of forty-five years, especially if in the mean time the name Alderson had stood in the books of the Fund among the generous subscribers to it.

MISCELLANEOUS COMMUNICATIONS.

ACCOUNT OF A PAPER BY COL. HUTCHINSON, THE GROUND-WORK OF A PART OF MRS. HUTCHINSON'S MEMOIRS.

To the Editor of the Monthly Repository.

SIR, Sept. 26, 1810. On examining the Memoirs of As you obliged me by inserting Col. Hutchinson, I found that this in your 4th volume, p. 166, an extract from the "Memoirs of the Life of Colonel Hutchinson, by his Widow," I am induced to offer you some account of a discovery which I have just made upon the subject of that work.

Looking into "the Harleian Collection," in the library of the London Institution, for a very different purpose, I accidentally observed, at p. 31 of vol. iii. (1745) a paper with the following title :

"A Narrative of the Imprisonment and usage of Col. John Hutchinson, of Owthorpe, in the county of Nottingham, Esq. now close prisoner in the Tower of London, written by himself on the sixth of April, 1664, having then received intimation that he was to be sent away to another prison; and therefore he thought fit to print this for the satisfying his relations and friends of his innocence.

"Let the proud be ashamed, for they deal perversely with me without a cause, but I will meditate in thy precepts." Psal. cxix. 78.

Printed in the year 1664, quarto, containing twelve pages."

VOL. V.

3 Q

Narrative had escaped any researches, which the Editor of that work might have made to elucidate his subject. Yet it is remarkable, that the publication of the pamphlet was not mentioned by Mrs. H. nor a copy of it preserved in the same library with her MSS. The existence of such a narrative is indeed just hinted at in a passage of her Memoirs, as I shall have occasion to shew. It must I think have been before her while giving that account of her husband's imprisonment, which occurs from pages 392 to 412. 4to.

To justify this opinion, I will quote the introductory paragraphs from each publication. They will also shew how the affectionate memorialist has amplified on the best authority the interesting story. After comparing the Narrative and the Memoirs with some attention, I am not aware that Mrs. H. has omitted

any circumstance mentioned by the Colonel, whose Narrative commences in the following words :

" Upon the eleventh day of October, 1663, being the Lord's day, about seven of the clock at night, there being at that time no one person but my own family in the house with me, a party of horse came to my house at Owthorp, in Nottinghamshire, commanded by one Coronet Atkinson, who told me, I must immediately go with him to Newark. I demanded to see his warrant; and after some dispute, he shewed me a scrip of paper, signed by Mr. Francis Leke, one of the Deputy Lieutenants, to this effect, as near as I can remember, for he would not give me a copy of it.

To Coronet Atkinson.

" You are hereby required to repair to the house of John Hutchinson, Esq. at Owthorp, with a party of horse, and him to seize and bring forthwith to Newark, and to search the said house for what arms you can find, and bring them away also."

" Having shewed me this order, they searched the house, and found no arms but four birding-guns of my sons, which hung openly in the kitchen, and them at that time they left; but although the night was very foul and rainy, and I myself was not at that time well, and had not any accommodation for riding, neither of horses, saddles, or other necessaries, not having been on horseback for many months before; and though I and my family urged these reasons to them, offering all civil entertainment, if they would but have staid till the next morning, when I might have gone with the less hazard of my life and health; yet could I not prevail with them, but he forced me to borrow horses and go out of my house at midnight; and about four of the clock the next morning, they brought me to the Talbot, at Newark, which is twelve miles distant from my house, and set two sentinels upon me in my chamber." *Harl. Mis. iii. 32*

Mrs. H. having mentioned the imprisonment, at Nottingham, of " Mr. Palmer, a certeine nonconformist preacher, and some others with him," thus proceeds :

" While these poor people were in prison, the Colonell sent them some money, and as soone as their time was expired

Mr Palmer came to Owthorp to give him thanks, and preach there one Lord's day. Whether this were taken notice of is not evident, but within a short time after, upon the Lord's day, the 11th of October, 1663, the Colonell having that day finished the expounding of the epistle to the Romans to his household, and the servants being gone out of the parlour from him, one of them came in and told him sooldiers were come to the towne. He was not at all surpriz'd, but stay'd in the roome till they came in, who were conducted by Atkinson, one of those Newark men who had so violently before prosecuted him at the Parliament, and he told the Colonell he must goe along with them, after they had searcht the house; for which the Colonell required their commission, which at the first they said they need not shew, but after they shew'd him an order from Mr. Francis Leke, one of the Deputy Lieutenants, forthwith to repayre to his house, to search for and bring away what armes they could find, and to seize his person. All which they did, and found no armes in the house but four birding gunns, that hung open in the kitchen, which being the young gentlemen's, at that time they left. It was after sun sett when they came, and they were at least two howers searching every corner, and all about the house, and the Colonell was not at that time very well in health, and not having been for six months before on horseback, had neither horses nor saddles at that time in the house; the coachman was alsoe gone away, and the coach-horses turned out, and it was as bitter, a stormie, pitchie, dark, blacke, raynie night, as anie that came that year; all which consider'd, the Collonell desir'd that they would but stay for the morning light, that he might accommodate himselfe, but they would not, but forc'd him to goe then allong with them, his eldest sonne lending him a horse, and alsoe voluntarily accompanying him to Newark, where about fourre of the clock in the morning, he was brought into the Talbot, and put into a most vile roome, and two sooldiers kept guard upon him in that roome." *Mem. 4to. 393, 4.*

The Colonel after pursuing his narrative, the circumstances of which are accurately, but more fully stated by his memorialist to

the beginning of p. 412. (4to.) concludes in the following terms: (H. M. iii. 35.)

"After such a real necessity, as she (Mrs. H.) made it appear to him, (Secretary Bennett, afterwards Earl of Arlington) there was of suffering persons to come to me, to treat of the concerns of my estate, it booted her not to urge the danger of my health, and all other inconveniences which I suffered by being forced to make provision for my dispersed family in three places, the intolerable charge of it, and the impossibility of procuring supplies while I was kept thus. All this was neglected, and wrought no other effect, but to turn the undeserved oppressions I groan under, into as unjust reproach upon me.

"I had not written this Narrative, but that I understand, now, after twenty-two weeks close imprisonment in the Tower, instead of being brought to a legal trial, or set at liberty, I am to be removed from hence to another prison; and though the form and date of the warrant of my commitment close prisoner to the Tower of London, compared with the day of my first being brought to town, together with the times and manner of my examinations by Mr. Secretary Bennett, did clearly let me see how it was resolved I should be disposed of, before it could possibly be known whether I should appear guilty or innocent, if any accusation was given in against me, not having at that time, nor till some days after I had been close prisoner in the Tower, ever been examined by any man, yet it being still more manifest by assigning me to a prison in a place so remote from my family and affairs, and so dangerous to my infirm constitution, to say nothing of the intolerable charge as that is to which I hear I must go; and indeed neither this where yet I am, whilst I am close kept up, nor scarce any other isle or castle that I know of, will be much less mischievous to me in those respects. I hold it a duty I owe to my own innocence, to publish this Narrative, whether I be sent away or stay in this prison, it being equally destructive to my life and family; leaving my blood, if thus spilt, and the ruin of my family, thus occasioned, to cry to Heaven for that justice which I am not thought worthy of here. And whilst I am yet suffered to breathe, having no other refuge on earth, putting

up my petitions to the great Judge of heaven and earth, as one not without hope in God, in the words of the prophet David. Psal. xlivi. 'Judge me, O God, and plead my cause, &c.'

JOHN HUTCHINSON.

*From the Tower of London,
April 6, at night, 1664.*

It appears by the Memoirs that Colonel H. remained at least two or three weeks longer in the Tower. During this time he was embroiled in a vexatious dispute with the principal officer, who wanted neither the means nor the inclination to gratify his resentment. Of this transaction Mrs. H. gives the following account in a passage to which I have already referred.

"The Lieutenant caused a little dressing box, which the Collonell had, to be open'd, and tooke away all the papers he found in it, among which there was one wherein the Collonell had written a verse out of the 43d Psalme, it was the first verse, to be joined with a Narrative of his imprisonment, that he had provided to leave behind him for the satisfaction of his friends. This paper Robinson (the Lieutenant) carried to Court, and said that by the deceitful and unjust man the Collonell intended the King, although the application was of his own making." Mem. p. 422.

From the manner in which Mrs. H. mentions the narrative, it is probable she was not aware that it had been *printed*, as Col. H. was presently hurried away to Sandown Castle, in Kent, according to the tender mercies of those resentful statesmen, whom modern ministers have not scrupled to imitate, that he might be as far as possible from the good offices of his former associates. There he died 11th September, 1664, exactly eleven months after his seizure at Owthorp. (See Mem. 425 and 439.)

Should the claims of your important theological department allow you to favour me with the insertion of these extracts, I trust

that they will afford some gratification to your readers. A large and admirers of the Memoirs proportion of them, I am persuaded. Col. Hutchinson. N. L. T.

ON THE MORAL EVIDENCE AND INFLUENCE OF THE MATERIAL DOCTRINE.

To the Editor of the Monthly Repository.

SIR, *Maidstone.* I have long noticed with concern, that although the doctrine of Materialism, has been justly considered by its advocates, as illustrating the value of the Christian revelation, it nevertheless seems to have been regarded even by themselves, as detracting, in some degree, from its antecedent credibility. We find it asserted by Dr. Priestley, that "on that most important of all subjects, the doctrine of a future life, nature is altogether silent;" and Mr. Belsham, in his excellent work on "the Philosophy of the Human Mind," after enumerating some arguments in support of the doctrine, concludes with some objections, one of which is, that "the whole argument would be opposed, and in the estimation of a serious and inquisitive mind, probably overruled by the palpable fact, that when the man dies his whole substance is dissolved and dissipated; and that there is no fact nor analogy, from which it can be inferred, that the being which has thus been reduced to his original dust, might ever at some future period be recalled to life." Similar views of the subject seem to have been embraced by the generality of Materialists, though the conviction of the reality of a future life from the Christian Revelation, may have promoted an idea, that *a priori* it might be expected, that some evidences of such an event should appear in the present constitution and circumstances of our nature. It appears to me, however, that the ill success with which such inquiries have been attended, has arisen chiefly from their having been directed with the view of discovering an immortal principle actually existing in the present structure of the human frame; whereas, the present mortality of man is a circumstance perhaps necessarily connected with his future immortality. If man be actually destined to a future life, there can be nothing really inconsistent with such an event, in the present mortality of his condition; on the contrary, as it is one of the most operative principles of his nature, it cannot but be one of the most important instruments, in effecting his preparation for such a state. Accordingly I am satisfied that on an attentive investigation of the subject, it may be perceived, that not only the improvement, but the very formation of mind, is in a great degree dependent on its influences; and that the more absolute its nature, and the more complete the future renovation of our being, the more effectually may these great purposes of their operations be accomplished.

It is evident, that the deep and long continued impression of the objects of this life, has a tendency to generate vice, and is indeed the general cause of its prevalence. To counteract this tendency and promote the growth of virtue, which arises from more impartial and enlarged views, especially from those which immediately respect the divine Being and his works in general, it is necessary that the duration of this life should be limited, and that the influences of its various objects, should be subjected to a gradual decline. Something of this nature seems to be essential even to that degree of general observation, which is necessary to our acquiring a just acquaintance with the objects of this life, and probably to the very formation and exercise of the mental powers; this being the leading design, it is likely, of those perpetual alternations of activity and weariness, of ardour and satiety, and of vigilance and repose, to which every succeeding day and night of our lives is subjected. The tendency of these restraints and interruptions upon action, seems evidently to be the prevention of that peculiar narrowness of mind, and those exorbitant degrees of enthusiasm, which would arise from the continued impression and unceasing pursuit of particular objects. Besides as the great end of life is not to acquaint us with those objects only, which happen to fall under our immediate observation, but to render these the instruments of our attaining to a more general knowledge of things, it is necessary that a mental operation should exist, by which this end may be most effectually promoted.

Now that operation seems to consist in the tendency of particular and general ideas to promote the perpetual recurrence of each other, and in that mutual comparison which necessarily ensues; and it appears to be produced by that peculiar admixture of energy and weakness which exists in the human frame, by which the impression of objects, and the decline of those impressions, are both made to form a certain proportion to each other, and to co-operate in the formation and regulation of our thoughts and affections.

A similar process to that which appertains to every day, takes place with respect to the whole course of this life, and seems intended to co-operate in the production of the same general effects, upon a more extended scale of human existence. The decline of life tends to withdraw our affections gradually from its objects, while it generates a peculiar degree of devotedness to the divine will, and of benevolence toward our fellow creatures. This appears to be its natural, and, in some degree, its almost unavoidable tendency; and that it, in comparatively few instances, produces these effects to their more desirable extent, arises from the objects of this life still retaining an undue ascendancy, notwithstanding the constant operation of this powerful means to counteract it. It is observable, however, that nothing seems to be so essential to the production of its full effect, as the due impression of the hope of a future life, founded on rational views of its nature and evidences. It is the want or the due influence of this persuasion, which produces the greatest disparity between in-

dividuals, whose advantages in other respects have borne any proportion to each other. It has indeed been frequently remarked, that this single persuasion has outweighed, both in its moral and mental influences, every advantage that has been supplied by learning and philosophy in its absence. There is therefore something in its influence which is admirably adapted to our nature and present circumstances; it greatly aids that operation of our minds, which arises from the gradual decline and moderated activity of the faculties, in withdrawing the affections from present objects, and transferring them to those of a more sublime, extended, and durable nature, and which can be fully realised only in a future improved state of being. That the decline of life is a powerful agent in the promotion of this salutary process, is evident from its being essential to the formation of our most enlarged and just ideas. Were particular impressions and the lower propensities, or even any one faculty or principle of our natures, absolutely fixed and permanent in its character, it would soon become the supreme and sole object of our affections, and every absent object would sink into insignificance, or be estranged from our minds.

But by subjecting the sensations and appetites, and in a succession proportioned to their respective degrees of importance, the superior affections and principles of our nature to a gradual decline, as the process of abstraction and refinement is perpetually promoted, absent and invisible objects obtain an influence on the mind, in some measure proportioned

to their actual importance; and the primary source of all existence obtains that supremacy and ascendancy to which He is so justly entitled. Now if the very declension of life have so salutary and essential an influence, in the formation and promotion of our best powers and affections, and the expectation of a future life, in which alone those powers and affections can obtain their most energetic exercise and amplest gratification, be the most effectual means of promoting this influence, it is surely agreeable to "fact and analogy" to conclude, that such an existence is indeed the actual destination of mankind.

Perhaps it may be objected, that though the decline of particular sensations, and of the subordinate appetites and passions, may operate in the promotion of our mental improvement, yet it is by no means so easily conceived how the utter extinction of all our faculties can even, in conjunction with their subsequent restoration, contribute to the production of the same beneficial effects. But as death is but the completion of the process of decline, it is probable that its influence in conjunction with a future life, from which indeed it must be considered as inseparably connected, is analogous to those of the preceding stages. Were this process arrested in any period of its course, and an opposite principle of energy introduced, it is likely that its ameliorating effects would be in a great degree obliterated, and whatever changes might be made in our external circumstances, our former appetites and propensities would probably recur, and be promoted with our renewed vigour. On the other hand, its continu-

ance till it has produced its full effect in dissolution, carries the Creator and his works. The consent of separation from the temptation of these two events, present life to its full extent, and considered as complete in their most effectually tends to break off all inordinate attachment to its objects, while it leaves no foundation for our future hopes, but those which proceed from the contemplation of the divine attributes and intentions, as manifested by the intellectual and moral tendencies of our mind, which the very decline of our powers is so efficacious in promoting, more especially when joined with the due admixture of those salutary hopes. I cannot help thinking, that a state of *profound sleep* furnishes us with a stronger analogy to that of death, than seems to have been generally admitted. In both cases the action of the mind is suspended, it neither thinks nor perceives, and may be justly said to be alike in a state of non-existence. Both these events moreover appear to be essential in their respective degrees, to dispel those enthusiastic influences, which are the consequence of long continued mental exertion, and the latter may be considered as intended to remedy, by its more powerful operation, those imperfections which the former had proved insufficient to remove. As sleep suspends the exercise of those secondary causes, on which activity in the present state depends: so death effects the removal of those secondary causes themselves, which in the course of life must have contracted that peculiar bias, which appears in their operations. Death considered as a total extinction of the whole man, and leaving the restoration of his being to the sole energy of the Deity, may be said

nature, must have the greatest efficacy in removing that propensity to the idolization of intermediate causes, which constitutes the leading defect of the mind, and in centering its dependence and its leading affections upon that Being, who is the primary source of all existence, and consequently the only proper object of them. The imperfections of the mind are moreover so intimately blended with its very structure, that it seems impossible for them to be so entirely removed by any other means as by its being completely taken to pieces, and reproduced with such alterations and in such circumstances, as may be best adapted to its introduction to a new and improved sphere of being. It is probable also that its powers may be renewed with peculiar advantage at some future period, when circumstances most favorable to their further improvement may be presented. Their re-production by the immediate energy of the Creator, cannot but powerfully operate in the farther promotion of piety, and if it happen to the whole human race at the same epoch, it cannot moreover but be productive of the most enlivening exercise and general diffusion of the social affections. As these influences will have the most powerful effects at the very moment of the renewal of our being, when it may be reasonably conceived to be most peculiarly susceptible of impressions, they can scarcely fail of imparting a permanent stamp to the character, or of co-operating in pro-

ducing its adaptation to its new and improved sphere of action.

There are surely sufficient proofs, from the general excellence and harmony of the creation, of the divine attributes, to render it probable, that the improvement and perfection of the human mind, the most exalted and improvable of God's works here below, is his design in its production, rather than to defeat his own apparent purposes in its deterioration and destruction. Now as the hope of a future life has the best influence in regulating our affections with respect to the present state, so the contrary persuasion has a direct tendency to produce the opposite effects. The belief of the final extinction of man in death, puts the mind upon the eager pursuit of all those gratifications which are of most speedy and easy attainment. That is, it tends to promote all those subordinate appetites and passions of our nature, which are so liable to obtain an undue ascendancy. There is, in that case, an evident disparity between the powers of the mind and the field of action to which it is confined, and it therefore seeks that gratification in excess, which can only be obtained in the more wide diffusion of its pursuits. It is thrown off from that just poise of its several powers and affections on which its excellence and happiness depend, and which evidently appears to constitute the *proper condition* of its being. If, therefore, the prospect of death separated from the hope of a future revival, tend to pervert the ends even of our present existence, while in union with that hope, it is admirably promotive of those ends, and

moreover an essential preparative for that improved state of being, a rational foundation is surely afforded for the inference, from the very circumstances attendant on mortality, that such a state is indeed our ultimate destination.

The confidence with which it has been maintained, that there are no analogies in the course of nature tending to confirm the doctrine of a future life, appears to have arisen, in a considerable degree, from not sufficiently adverting to the distinction which must necessarily subsist between the ordinary and extraordinary dispensations of Providence. A proper resurrection from the dead is manifestly inconsistent, both in its nature and objects, with a regular and well ordered course of nature. The *occasional* occurrence of such instances would leave us in the most perplexing uncertainty, with respect to the connection of causes and consequences. And were death in every instance immediately succeeded by a resurrection, it would in a great degree prevent the moral influences of the contemplation of these events, and probably also of the events themselves; our faith would advance to a state of absolute certainty, and a future life would be almost the same in that, and perhaps every other respect, with that of the uniform continuance of the present existence.

We should in that case view it as no other than a natural event, and it would consequently have by no means an equal tendency to enhance our piety; indeed the confidence which it would inspire might even be productive of an opposite train of sentiments. All, therefore, that we reasonably can

expect to be exhibited within the usual course of nature, are such analogies as are at once compatible with its necessary uniformity, and adapted to confirm our faith, both in the divine attributes in which at first sight appear most general, and in the *probability* of inconsistent with them.

that particular application of them which will be necessary to effect the resurrection of mankind. Now it appears to me, that a variety of events of this kind are presented to our notice, in almost every department of nature. The dormancy of several species of animals, during that season of the year in which life must otherwise be wholly extinguished; the instances which have occasionally occurred of a similar suspension, and subsequent restoration of the vital functions, in some individuals of our own species; the transformation of insects from a state of apparent death, to that of their highest degree of beauty and activity; the peculiar property of the polypus and some other insects, of the rapid production of young ones from the very parts into which the parent was divided; the very decay and death of vegetation, furnishing the seeds of future increase; the tendency even of death and of putrefaction itself,

to furnish the means of support, preservation, health, and enjoyment to life in general, are so many evidences, that these are the great ends of those dispensations, both in the divine attributes in which at first sight appear most general, and in the *probability* of inconsistent with them.

The manifestation of the divine energies which they afford, have so strong a resemblance to those which must be made in effecting a resurrection from death, that it is scarcely possible that the ideas every department of nature. The should not be frequently connect- ed in the reflecting mind, nor consequently that they should not co-operate in the promotion of its faith in that great event.

I do not pretend to assert that the above considerations are of themselves sufficient to impart a general conviction, if they would even suggest the idea, of the Christian doctrine of a resurrection of the human race at the last day. But they appear to me adapted to shew its admirable consistency with the actual condition and circumstances of mankind in the present state, and consequently to confirm our faith in that most glorious event, when once it has been satisfactorily revealed.

I am, Sir,
Yours, very respectfully,
T. P.

PLANS SUBMITTED TO THE SOUTHERN UNITARIAN SOCIETY.

To the Editor of the *Monthly Repository*.

July 5, 1810.

SIR,

At the last Annual Meeting of the Southern Unitarian Society, at Poole, in Dorsetshire, the two following plans were offered to the

consideration of the members present, and unanimously approved.

The first plan was, to have given in to the Secretary, in order to be published and distributed, with the list of members, rules, &c.

a list of several tradesmen belonging to, or who are the usual attendants at, the different places of Unitarian worship, within the limits of the Society ; it was stated that much good would in all probability arise if this plan was to be adopted. As for instance, if we have a child or children to place out as apprentices or servants, by a reference to this list, it would be seen if there were any in the connection of the same business or profession as that we had fixed on, so that an application may be made without loss of time ; besides which, it is of importance to place young persons in the families of those whose religious sentiments we approve of ; so again, on the other hand, if we are in want of a servant, or an apprentice, by a like reference we are in the way to be suited, and it ought to be the wish of all to have, as far as possible, those only under our roof who will attend with us on the Sabbath. Again, if we want either to engage in any particular branch of business, or have a concern to dispose of, the above plan affords us an opportunity of inquiry suitable to the circumstances in which we are placed, and surely it is of importance to part with our trade, &c. to those, and those only, who are likely to fill up our places in the Society to which we belong, or add to its members, and also to go ourselves into a place where we may meet with persons whose company, &c. we prefer. The other plan was, that whenever we have occasion to insert advertisements in the public prints, we by all means prefer sending them to you, Sir, for insertion on the cover of the Monthly Repository, as by that means they will have a wide circulation, and particularly amongst our brethren of the Unitarian class. Much good has been, and there is reason to believe may be effected to our cause, if care be taken in this respect ; our friends in particular would be informed if we had an estate either to let or sell, a business to dispose of, or wished either to purchase or hire a farm, &c., to engage in a trade or profession, had a child or children to place out ; so also in a variety of other particulars, which it is needless to mention. By a neglect of these things many flourishing congregations have been much thinned ; so, on the other hand, many valuable additions have been made by care and circumspection in those respects, and therefore we have good ground to believe, that if we exert ourselves and improve the means we possess, under the divine blessing, our labour will not be in vain.

Your's, respectfully,
An ISLE of WIGHT FARMER.

REMARKS ON THE QUAKERS' YEARLY EPISTLE.

To the Editor of the Monthly Repository.

SIR, Aug. 10, 1810. last Epistle from the Yearly Meet-

In the number for July (p. 365) ing of Friends, usually called Qua-
you have inserted, among other ar-
ticles of religious intelligence, the
to all its members "to use moder-

tion in their manner of living, and in this way to seek relief from the increasing expense of the times in

which we live, rather than by engaging in more extensive, and often hazardous schemes in trade," must, I think, be esteemed judicious and appropriate counsel. Indeed, the general tenor of the moral advice it contains, has been highly and deservedly commended in several of the public prints, and will, I hope, by their means, have a salutary influence on the conduct of many who are not members of this respectable Society.

I cannot, however, bestow equal praise on such parts of this Epistle as are more properly theological, and especially on the manner in which it quotes passages of scripture, or makes use of its peculiar phraseology. To pass over the inapplicable quotations from Isaiah in the first paragraph, and the highly figurative, but no less flattering compliment to their preachers, as if their ministry was super-eminently a source of light to their hearers, I would first notice an improper application of a scriptural phrase, and then make a few remarks on the abuse to which such a practice is liable.

"The more we can abide under a sense of our own wants, the readier and the more earnestly," says this Epistle, "shall we apply for help to him *upon whom help is laid*." That is, the more sensible we are that we need assistance, the more shall we be disposed to apply for help, not to the original fountain of all power, the giver of "every good and every perfect gift, the Father of lights, with whom is no variableness, neither shadow of turning,"—James i. 17, but to one, as the very words import, *who himself received help from another*;

upon whom help was laid or conferred, as the context evidently shews.

The phrase is used in the 89th psalm, and I believe no where else in the Old or New Testament. "I, (the Holy One of Israel) have laid help upon one that is mighty. I have exalted one chosen out of the people. I have found David my servant; with my holy oil have I anointed him. With whom my hand shall be established, mine arm also shall strengthen him." vs. 19, 20, 21.

The writers of this Epistle cannot, I should think, have intended to inculcate the propriety of addressing our supplications to such a character as the above text describes, under any of the trials to which we may be exposed in this preparatory state. But a secondary or mystical sense of many texts of scripture having been often contended for, I would endeavour to shew that no such construction of the text, can, in this instance, be successfully pleaded, whether it may or not in any other; for it adds, vs. 25, 26, "I will set his hand also in the sea, and his right hand in the rivers. He shall cry unto me, *Thou art my Father, my God, and the rock of my salvation.*" Hence it appears, whatever secondary or prophetical construction the text may be thought to admit, that the person upon whom it says help was laid, acknowledged the Holy One of Israel to be his Father, *his God*, and the rock of his salvation, and therefore cannot surely be justly considered as being himself the proper object, to whom Christians, the professed disciples of Jesus, should offer up their supplications.

After censuring in very suitable

terms, an undue love of ease and worldly enjoyment, the paragraph which inculcates the salutary caution I have already noticed, says, "We believe, however, and we are glad in believing, that there are numbers who act upon sounder principles than these; who knowing, as saith the apostle, that 'the fashion of this world passeth away,' are really desirous of 'using this world as not abusing it.' These we would encourage to hold on in the way cast up before them, trusting in *the Lord*, who hath declared that all things necessary will be given to those who seek first *His kingdom*."

The declaration of Christ, here alluded to, is not truly stated. Both the evangelists who have recorded it, Mat. vi. 33, and Luke xii. 31, say the promise related to those who seek first "*the kingdom of God*." Whereas the Epistle represents it as referring to those who seek first *the kingdom of Christ*, which is no less than to substitute one person for another: *the Son for God the Father*. If such liberties as these may be taken with texts of scripture, it may be made apparently to countenance any set of notions, however contradictory they may be to the genuine sense of the passages which are imagined to support them, and to the general tenor of scripture doctrine.

It may perhaps be said, that the variation in this instance is rather verbal than real, that the sense of the passage is preserved, although the terms in which it is expressed are changed; that the kingdom of God and the kingdom of Christ are substantially the same.

In a certain qualified sense I admit they are, but not entirely

and permanently. For when the end cometh, Christ shall deliver up the kingdom to God, even the Father. 1 Cor. xiii. 24. In like manner "the Gospel of God," although it came originally from the Father, as the apostle Paul asserts, Rom. i. 1, 2. is nevertheless called in the 16th verse of the same chapter, and elsewhere, in an inferior sense "the Gospel of Christ." The apostle even calls it *his Gospel*, according to the received text in the next chapter, v. 16. and again in the xvi. chapter of the same Epistle, v. 25. But in both places he emphatically asserts the unrivalled power of God, whether he speaks of it, as acting by the agency of Jesus Christ, or otherwise.

To return to the Epistle. Immediately after the above extract, which, without any authority from the Text, substitutes *Christ* in the place of *God the Father*, it goes on in the following manner: "Thus trusting, and endeavouring to apply to him," Christ, "in secret supplication, in the difficulties that must in a state of probation be the lot of all, we may humbly hope that in our several proportions, we shall grow in the truth."

In reflecting on so palpable a perversion of a declaration of the lip of truth, and on the unscriptural injunction which seems to have been founded thereon, I cannot but feel strongly persuaded, that a more assiduous study of the New Testament, would more effectually promote a real growth in *Christian truth*, than any endeavours to apply to Christ in secret or open supplication, both of which are in direct opposition to his uniform commands to his followers, to look up to his

Father and our Father, to his "However great the talents, with God and our God, as the only proper object of prayer. So far was the meek and lowly Jesus from directing his disciples to apply to him for help, in subsequent ages of the Christian church, that he says, "in that day," viz. after his resurrection, "ye shall ask me nothing—whatsoever ye shall ask the Father in my name, he will give it you."

In the concluding paragraph "the never-ceasing duty of humility," is pressingly recommended from the consideration, that "even our blessed Lord declared himself to be meek and lowly in heart." He did so. And it is highly incumbent on his professed followers earnestly to aspire after "the same holy temper." Our great exemplar possessed this dignified state of mind, in the highest degree, according to our best conceptions, estimating his character as it is pourtrayed by the Evangelists. But they no where tell us, that he ascribed similar qualities of mind to his Father, the King eternal, immortal, invisible, *the only God!* 1 Tim. i. 17.

The sacred writers frequently speak of the holiness, mercy, undervived power, wisdom, omniscience and omnipresence of the Lord God Almighty, but never of his meekness, humility, or lowliness of mind. Nor do they ever represent Christ as having endowed mankind with those talents, which they possess "by nature," as rational beings, *the offspring of God.* These are always represented by them as the gift of God. Yet this Epistle plainly insinuates, that the natural talents which mankind possess, have been bestowed on them by Christ, without any mention of the Father.

"However great the talents, with which he," Christ, "may have endowed us by nature, or however he may replenish our souls with the more excellent gifts of his holy spirit, still we have nothing which we have not received."

This last inference is undoubtedly just, and our great Master has repeatedly assured us, that all the powers even he himself possessed, *were given him of his Father*—that *of himself he could do nothing.* Yet does this Epistle, without any reference to the source whence all his powers were derived, ascribe omnipotence to the meek and humble Jesus!

Self-examination is no doubt an important Christian duty, the discharge of which is in no degree dependent on the unscriptural sentiment connected therewith in the following passage. "Let us then, dear friends, be willing to examine ourselves, and know whether we are indeed humble followers of a lowly-minded, *though omnipotent Saviour.*" That Christ was an all-sufficient Saviour, as being perfectly qualified to accomplish the great work which *his Father gave him to do*, I reverently believe, and perhaps the term omnipotent may have been used on this occasion in some such sense; and not as intended to assert his absolute and undervived power over all. It would be well, however, to adhere more closely to the language, and especially to the sense of Scripture on such important subjects as these.

That great Being, who, in contrast with all those real or imaginary beings "that are called gods, whether in heaven or on earth," is styled "*God the Father,*" is represented as saying to the people of Israel, "thou shalt know

no God, but me, for there is no other such were also the doctrines of the early Quakers, with regard to the proper object of worship—the person or being who bestowed on mankind their natural faculties

He is the Saviour of Saviours; of whom Isaiah says, xix. 20. "he shall send them a Saviour, and a great one, and he shall deliver them."

From the general drift of such Epistles, of the same Annual Assembly, as I have seen in your instructive Miscellany, or in other periodical publications, I was not a little surprised at finding in this such passages as I have noticed, never having before observed, in the writings of Quakers, a profession of similar doctrines. Perhaps some member of the Society who may see these remarks, if you should insert them in the Repository, will inform your readers whether I have rightly understood the tenor of this Epistle; and if so, whether the sentiments it contains are those of the Society generally? And if they are, whe-

—and in what sense they consider Christ as omnipotent?

The liberal manner in which your work has been conducted from its commencement, affords every reasonable facility to an amicable discussion of all theological topics, and holds out equal privileges to the advocates of both sides of every question. On such a stage, truth, and especially religious truth, is sure to prevail, if its friends are not faithless to its cause, and ingloriously desert its standard. Wishing its cause and yours, for its sake, every success, which may comport with the dispensations of unerring wisdom and boundless benevolence,

I remain, your's, &c.
An UNITARIAN CHRISTIAN.

MR. TREMLETT ON THE CONTROVERSY BETWEEN MR. NARES
AND DR. CARPENTER.

To the Editor of the Monthly Repository.

Hapton, 30th Aug. 1810.

SIR,

Having just read Dr. Carpenter's Letters to the Rev. Mr. Veysie, and the Rev. Mr. Nares' Remarks on the Unitarian Version of the New Testament, I beg, through your Repository, to make a few remarks upon them.

Dr. Carpenter's work first fell in my way. I was not a little pleased with the gentlemanly, courteous, and Christian spirit which pervaded it; the more so, because by controversialists, on both sides, it has been too much neglected. At the conclusion of that valuable work, I was sorry to read a note respecting Mr. Nares,

which seemed not to be written in the same spirit, which I had admired in other parts of it.

Soon after I met with Mr. Nares' volume of Remarks above referred to. I could not overlook, that he had felt and acknowledged the general courtesy of Dr. Carpenter's language, but that the passage, which had struck me as a departure from it, had given great offence to this respectable and learned clergyman. But as I proceeded with his own work, I was much surprised and hurt to perceive more numerous and more glaring departures from that mild and forbearing spirit which I had hoped to find every where conspi-

cuous in his pages. As I observe that he is a reader of your Repository, I trust that he will excuse me for pointing out what appear to me incongruities between the language he has introduced and that contained in the Book of Common Prayer, and the language of the

New Testament. Perhaps by letting the quotations appear in opposite columns, my intention will be more easily and clearly seen.

I am,
Sir,
Your humble servant,
J. TREMLETT.

At the close of his introduction, Mr. Nares says, "As I began this introduction by expressing my dislike of controversy, I shall conclude it with the pathetic words of the admirable Hooker, 'Far more comfort it were for us (so small is the joy we take in these trifles) to labour under the same yoke as men that look for the same eternal reward of their labours; to be enjoined with you in bands of indissoluble love and amity, to live as if, our persons being many, our souls were but one, rather than in such dismembered sort, to spend our few and wretched days in a tedious prosecuting of wearisome contentions.'

Speaking of the Unitarian Version, page 2d, Mr. Nares says, "A motto is adopted from Archbishop Parker's Preface to the Bishop's Bible, by way surely of a second decoy, to the unwary members of the church; I can hardly bring myself to consider this circumstance in any other light."

Page 28. "Now this is a downright falsehood, which I may say without rudeness," &c. &c.

Page 47. "Now this looks like stratagem."

Page 73. Speaking of modern Unitarians, Mr. Nares says, "I feel astonished at their direct contradiction of plain matters of fact."

Pages 115—116. "The next thing we have to notice, is the rendering of verses 4. 5. (the 1st of Hebrews is here referred to,) I must confess, I should have supposed no school-boy, capable of reading the first chapter of this epistle in Greek, could have doubted about the purport of it, but must have been certain that it was the design of the apostle to show the superiority of the Son of God," &c. &c.

Creed of St. Athanasius, ordered to be read several times at Morning Prayer, in the course of the year.

"Whosoever will be saved, before all things it is necessary that he hold the Catholic faith; which faith, except every one do keep whole and undefiled, without doubt he shall perish everlasting."

"And the Catholic faith is this, that we worship one God in Trinity and Trinity in Unity."

New Testament.

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. Matthew vii. 1st and 2d.

He that is not against us is for us. Luke ix. 50.

"Charity hopeth all things." 1 Cor. xiii. 7th.

"Whatsoever things are of good report, think of these things." Philippians iv. 8.

"Charity thinketh no evil." 1st Cor. xiii. 5.

"Judge not according to appearance, but judge righteous judgment."

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them." Matthew vii. 12.

"Render therefore to all their dues, honour to whom honour is due." Romans xiii. 7.

"When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." 1 Corinthians xiii. 10.

Page 175. "I will not say it is trick to have suppressed all this; but surely I may say, it is good management *as long as it is not detected.*"

"Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart; and then shall every man have praise of God." 1st Corinthians iv. 5.

P. S. The writer hopes that transcribing some of his paragraphs Mr. Nares will acquit him of the at length. Brevity was his only least disingenuous intention in not motive.

ON THE PHRASE "SON OF GOD," AS APPLIED TO JESUS OF NAZARETH.

To the Editor of the Monthly Repository.

August 16, 1810.

SIR,

All Christians of all parties admit, that Jesus of Nazareth was the Son of God; but though they agree in asserting the important fact, they differ very widely in their views of its import. Some suppose the phrase, "Son of God," to have a mysterious and incomprehensible meaning; which, by the way, is tantamount to its having no meaning; for no meaning and a meaning that cannot be understood, is to the human understanding the same thing. Very generally have Christians concluded the name "Son of God" to be expressive of a particular nature and manner of existing, that though applied to a man, it shews him a being of a very different order to other men, to be possessed of a proper divine nature, and implies that he is truly God. By many all this has been taken for granted, without due examination, and those who deny it have been charged with denying that Jesus is the Son of God. If, however, the name "Son of God" necessarily implies a divine nature and proper deity in one case, it must imply the same in all cases; and we find it applied

by the sacred writers, either in the singular or plural, to many other persons besides Jesus of Nazareth. The cause of the above error seems to have been the construing the phrase too literally: as if, because when a man begets a son, a person distinct from himself, but of the same nature and constituted like himself, is produced, the Son of God must be of the same nature with his Father, and under every view, such a being as he is! But in the former case the Son is not only a distinct person, but a distinct man from his father, therefore to infer from it the nature of the sonship of Christ, would involve the idea not only that he is a distinct person, but a distinct God from that God who is his Father. In the very nature of things the phrase "Son of God" must be figurative; for God, who is *Spirit*, who is one undivided, peerless being, cannot have a Son as human beings have sons: in all cases but when applied to Jesus. Christians of all parties have admitted the name "Son of God" to be figurative: no intimation is given in scripture that it has a different meaning as applied to Jesus to what it has when applied

to other persons: hence I am authorized to conclude, that as applied to him it ought to be taken in the same general sense as it is when applied to others, that he and they are the sons of God, in the same way; not by nature but by office, excellency of character, and whatever else may give pre-eminence. In all matters of controversy it is of importance to refer to some leading principles, which are so clearly laid down in scripture, that all Christians are constrained to admit them: I will take this method on the present occasion.—

1. All Christians fully admit that there is but one God; the most zealous of the reputed orthodox, whatever other notions they may maintain, will not say there is more than one God; it follows that the phrase "Son of God" must either mean the one and only God, or a being of a different nature, who is not God. It must be so construed as not to introduce a new Deity, nor to contravene or infringe that universal article of faith, *There is no God but one.* To make Christ identical with the one God, his Father, is to destroy all ideas of paternity and filiation, so far as he is concerned, as well as to introduce manifest confusion and absurdity into the gospel testimony. The conclusion is unavoidable, he is not the Son of God literally but figuratively, not by nature but by office, &c.

2. All Christians are constrained to admit that Christ was a man, and that the name "Son of God" is applied, by the writers of the New Testament, to a man who was crucified by the Jews, who actually died and was raised from the dead; it follows

that it ought to be so understood as to be applicable to that crucified man: it cannot be true that the Jews crucified the divine nature, or a being who was identical with the only God, or every way such as the only God is; but who will deny that they crucified the very person who is called the Son of God by the apostles, that the same person who is distinguished by that name died and was raised from the dead? The conclusion, as before, is unavoidable, he was not the Son of God literally, or by nature, but figuratively, &c.

3. We find the same name in the sacred writings, either in the singular or the plural, given to other men besides Jesus the Christ. Israel is called God's son, Ephraim his first-born. Those to whom the word of God came, the judges and rulers of Israel, are called Gods, and children of the Most High. Christians are called the sons of God. It will be admitted, by Christians of all parties, that in all the above instances the language must be construed figuratively; but what authority can there be for constituting a name, which occurs so frequently in Scripture, in a different way when applied to Jesus, who it is acknowledged was a man, to what it is construed in all other instances, especially as we have no intimation that, as applied to him, it was used in a new sense, in which it had never been used before, or should be used after?

4. Jesus himself explained the sense in which he was the Son of God. John x. 34, 35, 36. When the Jews were about to stone him for calling God his father, he explained, that he called

himself the Son of God in a sense similar to that in which the former messengers, those to whom the word of God came, were called Gods; and he referred to his works, which were unequivocal proofs of his divine mission; but certainly no more proofs of his divine nature than the same works wrought by his apostles were proofs of their divine nature. By this explanation, Jesus has shewn that his sonship relates to his divine mission, office and work, and that he did not claim the title in a new and unheard of sense. With this accords the voice from heaven at his baptism, *This is my beloved Son.* The Baptist evidently understood it as referring to the divine mission of Jesus, to his being the Messiah, the anointed messenger of God. John i. 33. Also the voice from the heavenly glory, at his transfiguration, had the same reference, for it pointed to his teaching, *Hear ye him:* in this light the apostles understood it. 2 Pet. i. 16, &c. This view of the sonship of Christ is further corroborated by the consideration, that the phrases "the Christ," and "the Son of God," are used interchangeably, as conveying the same idea, and sometimes the one is used as expletive of the other, as in Matt. xvi.

16. and John xx. 31. Jesus is called the Son of God in reference to his resurrection, and was declared to be the Son of God by his resurrection from the dead; but the resurrection of a dead man to life could not prove him to be of a different nature to other men; it proved his sonship only as it proved him the Messiah, established the truth of his mission and doctrine. When called the Son of God, in reference to his high dignity and glory, it is as that dignity and glory stand connected with the extension of his mission and doctrine to the Gentiles, to all the ends of the earth. John, xvii chap. From what is briefly comprehended in the preceding cursory remarks, it appears, that Christ is not the Son of God by possessing a physical nature different from other men, but by office as the Messiah, whom God raised from the dead and exalted to glory, who is the pattern of what we must become, as God's moral image, if we would be the beloved sons of God. If you think these observations will be of any use to inquirers after truth, they are at your service.

I remain, very respectfully,
Yours, &c.
R. MC. INTYRE.

I remain, very respectfully,
Yours, &c.
R. Mc. INTYRE.

MESSRS. ALDRIDGE AND SMEDLEY, ON THE DEATH OF
MR. JONES.

To the Editor of the Monthly Repository.

August 24, 1810.

SIR,

We beg leave to express our deep regret at the death of Mr. Jones, and to bear our joint testimony to his character. As intimate friends of the deceased, we feel ourselves under many obligations to the Rev. Job David, for his interest-

ing account inserted in a former number of your respectable publication. (pp. 199—202) He was

an active member of that Conference to which we belong, and which we now represent in addressing you. He was also very useful in introducing Mr. Webley to the ministry, and in directing his subsequent improvement.

Our acquaintance with him commenced at the ordination which took place at Downton, in the year 1804. Ever since that time to the day of his death, we have shared largely in his friendship, and have had many proofs of his real worth. In the evening of that harmonious and affecting day, he delivered a serious and impressive discourse. We have frequently journeyed together to proclaim the glad tidings of universal redemption to our fellow creatures, and impart consolation to the feeble Christian.

The Wiltshire Conference found in him an able, steady and zealous friend. He highly approved of its establishment, and endeavoured to promote its design. Though his constitutional debility and other circumstances threw many difficulties in his way, yet he surmounted them all. His presence afforded us both pleasure and edification. His loss is severely felt and deeply deplored. The recollection of his death at the last meeting excited many a sigh, and diffused a general gloom over the minds of all present. He has taken his leave of these regions of pain and sorrow. Our loss is his gain. No more shall his counsel afford us delight, no more shall his voice animate our hearts. Though cut down in the meridian

of his day, his prospect was full of immortality. One of his colleagues in the ministry was with him a few days before his death. On entering the chamber of his dying friend, he found him perfectly composed and happy. He immediately said, "Well, thou art just come in time to see me go over, and I shall go over safely." On being asked if his views were satisfactory, and his mind happy, he replied with sweet composure, "Yes, in every respect; I wish nothing to be different from what I either believe or experience." And in answer to a letter from another of his ministering brethren, he said, "Tell him I am quite happy in the prospect of death, and of another and better world." A more impressive scene of tranquillity was never witnessed. After giving every necessary direction respecting his funeral, &c. he fell asleep in Jesus, March 14, 1810, without a sigh, a struggle or a groan! "Blessed are the dead who die in the Lord."

The attendance and order of his funeral bore marks of universal esteem. These circumstances afford us consolation in the midst of our grief. We look forward to that blessed day when the followers of the lamb shall meet again. The journey of life is an eventful scene; while the benevolence of a God marks every stage. The happy period is approaching when mysterious providences shall be fully developed. Then shall our wondering minds penetrate what before was inscrutable. Even here the displays of the divine character are sources of the highest improvement and pleasure.

500 *Trustees of the Manchester New College, in Reply to Mr. Walker*

Divine Wisdom is unerring. To a successor to our dear brother, the will of our Heavenly Father that the church he served may be we desire to submit. Our beloved united and happy, that the sur- master shall soon come in the viving relatives may be the objects clouds of heaven. To that blessed of the divine regard, and that his day we raise our believing eyes, while the hope of immortality in- brethren in the ministry may be spires us with firmness and delight. supported under their loss, is the ardent prayer of

That the God we serve and
adore may lift upon us the light
of his countenance, and raise up

Your's, very respectfully,
A. ALDRIDGE.
W. SMEDLEY.

THE TRUSTEES OF THE MANCHESTER NEW COLLEGE, IN REPLY
TO MR. WALKER.

The Trustees of the Manches- is calculated to excite; and, for ter New College, removed to this purpose, they must give a York, obtrude themselves again upon the public with great reluctance, but they cannot suffer Mr. George Walker and them- George Walker's letter in the Monthly Repository, for July,* for the part Mr. Shepherd has to pass altogether unnoticed. When they published their late Declaration,† they considered themselves as only discharging a duty which they owed to their own characters, and to an Institution, the interests of which they are appointed to guard. This is still their sole object, and they by no means wish to enter into any discussion foreign to it, or in any observations they are called upon to make, to give occasion for the language of recrimination.

Before they proceed to comment on the justification which Mr. George Walker has offered for the paragraph in his Memoir of the Life of the late Rev. Geo. Walker, which occasioned their Declaration, it will be necessary for them to guard against certain misapprehensions which his letter

short narrative of the correspondence that has passed between Mr. George Walker and themselves, which will also account for the part Mr. Shepherd has taken in the business. When the Trustees first called on Mr. Geo. Walker to state the grounds on which his assertion was founded, they received an answer from him so very unsatisfactory, that they were obliged again to request that explanation, which they considered themselves entitled to expect. Upon this he wrote to them again, saying, that Mr. Shepherd had kindly undertaken to state his case to the Trustees, which would preclude the necessity of his replying more particularly to their letter. Mr. Shepherd accordingly attended the first subsequent meeting of the Trustees, when he read the document referred to in Mr. Geo. Walker's letter, and promised that it should be left with them to be recorded on their Journals, but before the close of

* See Monthly Repository for July, 1810, page 352.

† See Monthly Repository for May, 1810, page 264.

the meeting he was so fully satisfied of its incorrectness, by a reference to the minutes of their proceedings, that he begged to be allowed to withdraw it, and gave them reason to expect such a communication from Mr. Geo. Walker as would, when published, counteract the injurious impression that had been produced by the objectionable passage in the Memoir. The Trustees did afterwards receive a communication from Mr. Geo. Walker, but of a nature so very different from the one they were encouraged by Mr. Shepherd to expect, that no course was left to them but to present to the public a formal contradiction of what he had asserted. From this statement it will be evident, that though the Trustees might hope for an amicable adjustment of the matter from the able and friendly offices of so respectable a character as Mr. Shepherd, yet he attended their meeting solely in the capacity of *Mr. Geo. Walker's representative*, and by no means, as would appear from Mr. Geo. Walker's letter, as the *mutual friend of himself and the Trustees*, appointed by both parties, to decide the question between them.

The public will likewise see that the Trustees are borne out in their statement, that Mr. Geo. Walker has not afforded them any proof of the truth of what he has asserted; the only document communicated to them, relating to the question, having been withdrawn.

The Trustees now proceed to notice the specific defence contained in Mr. Geo. Walker's reply to their Declaration; this consists of three "opinions" of the Rev.

Wm. Shepherd's, expressed in a letter from that gentleman to himself, and which are as follows:

"1st. I am persuaded it was not your intention, in drawing up the statement which has given rise to this unpleasant altercation, to reflect upon the character of the Trustees.

"2ndly. The Trustees having effected two distinct contracts with your father, did discharge the obligations by which they were bound, in pursuance of each of those contracts."

"3dly. Nevertheless, your statement, as qualified to intimate, 'that your father did not receive, during the whole term of his Professorship, the emolument which he enjoyed during the early period of his engagement,' is CORRECT, as I think his SECOND bargain was far less advantageous than the FIRST.

(Signed) "WM. SHEPHERD."

With respect to these "opinions" of Mr. Shepherd's, the Trustees take leave to remark:

1st. That though Mr. Geo. Walker might not intend to reflect on the character of the Trustees, yet as the paragraph in question was calculated to lead the public to do so, it was incumbent on him either to establish its truth or to correct it.

2d. That they can view Mr. Shepherd's declaration "that the Trustees having effected two distinct contracts with Mr. Walker, did discharge the obligations by which they were bound, in pursuance of each of those contracts;" in no other light, than as a complete vindication of themselves from the charge preferred against them: —and

3d. That the *qualified intimation* of the objectionable paragraph, assumed by Mr. Shepherd "that Mr. Walker did not receive, during the whole term of his Professorship, the emolument which he enjoyed during the early period of his engagement," cannot

for a moment, it is presumed, satisfy the public of the "accuracy" of Mr. Geo. Walker's original, broad, and *unqualified* assertion, that *the salary which was promised to his father, as Theological Professor, was from an insufficiency in the funds of the College never received by him.*

Lest, however, there should be any doubt as to Mr. Shepherd's real sentiments on this subject, after his interview with the Trustees, they subjoin extracts from a letter written to that gentleman on their not receiving the expected communication from Mr. Geo. Walker, and from his reply to that letter. From these it will be seen, that Mr. Shepherd, the friend of Mr. Geo. Walker, "in full possession of the whole of his case, with all the documents belonging to it," has *clearly expressed* to the Trustees, "his opinion of the case." He there declares his conviction:—1st. "That, in reference to the salary, at different times covenanted to be paid by the Trustees of the Manchester New College to the late Rev. Geo. Walker, the said Trustees have faithfully fulfilled all their engagements."—and 2d. "That Mr. Walker received under the

new arrangement, which took place in the year 1800, an income exceeding what he was entitled to under the original agreement." It is true that he adds, "under the new arrangement his labour and responsibility were, in my opinion, more than proportionably increased," but this being mere matter of opinion, and totally distinct from Mr. Geo. Walker's assertion, that *the salary promised to his father, as Theological Professor, was never received by him*, the Trustees do not feel themselves called upon to notice it.* Yet this is the testimony to which Mr. Geo. Walker so confidently appeals, as being, "from the peculiar circumstances under which it is given, of so decisive a nature, as to render any farther explanation on his part unnecessary," and which he says, has *fortified his own opinion of the accuracy of his statement, and of the great moderation with which he has alluded to a subject, on which, without any violation of truth, he might have expressed himself in much stronger language.*

The Trustees could farther refute Mr. Geo. Walker's assertion, by publishing extracts from their accounts, and from the minutes of

* Mr. Geo. Walker states in a note, "that the first bargain was made with Mr. Walker, when at Nottingham, on the faith of which he removed to Manchester; the second was a regulation adopted by the Trustees themselves, during Mr. W.'s absence on a visit in London." It is rather difficult to make out what is meant to be inferred from this; for the Trustees are at a loss to understand, how a *bargain*, between his late father and themselves, could at the same time, be merely a *regulation* adopted by the Trustees themselves, during Mr. Walker's absence. Had Mr. Geo. Walker stated, that the plan of the second arrangement was prepared during Mr. Walker's absence in London, and *being acceded to by him on his return, without the smallest objection*, became the ground of a bargain between him and the Trustees, the observation would then have been perfectly intelligible and correct. The insinuation, however, which this note appears to be intended to convey, that the Trustees took advantage of Mr. Walker's absence, to make an arrangement so disadvantageous to him, that they would not have ventured to propose it, had he been present, is as unworthy of Mr. Geo. Walker as it is unjust and unfounded.

their proceedings, but they forbear doing this, for the present at least, choosing rather to confine themselves to the evidence adduced by Mr. Geo. Walker. They must however take this opportunity of again declaring, *that the funds of the College were NOT insufficient to discharge their engagements; that the late Rev. Geo. Walker annually received from them a sum fully equal to the salary originally promised him on his acceptance of the office of Theological Professor, and that they faithfully and punctually fulfilled every engagement entered into with him.*

Extract from a Letter from Mr. Ottiwell Wood, Chairman of a Special Meeting of Trustees, held in Manchester, on the 24th January, 1810, to the Rev. William Shepherd, of Gateacre, dated "Manchester, Jan. 24th, 1810," and addressed to him by order of the Trustees.

"The Trustees of the New College have received a letter from Mr. Geo. Walker, dated Liverpool, 22d January, 1810, the chief purport of which is to repeat an assurance which you had *already* given them in his name, that in making the assertion, 'that his father never received the salary which was promised him,' he did not mean to accuse them of a breach of faith; so far from recalling the assertion, he even takes this opportunity of repeating it, and still unaccompanied by one single proof of its truth. The Trustees have therefore thought proper to transmit to you a copy of Mr. Walker's letter, and beg leave to request, that you will have the goodness to inform them, first, whether from the documents which were read at their last meeting, and from that a copy of which I have since had the pleasure of sending you, you are not perfectly convinced, that they have punctually

and faithfully fulfilled all their engagements with the late Mr. Walker; and secondly, whether you are not likewise convinced, that Mr. Walker received, under the new arrangement which took place in the year 1800, an income exceeding what he was entitled to under the original agreement. They have farther to request, that you will transmit to them the statement which you read at their last meeting, as Mr. Geo. Walker's reply to Mr. Robert Philips's Letter to him of the 7th December last, the insertion of which in their minutes, was at that time deferred, in the expectation of receiving a communication from Mr. Geo. Walker, which would be satisfactory to them."

Extract from a Letter from the Rev. Mr. Shepherd to Mr. Ottiwell Wood, dated "Gateacre, January 27, 1810," in reply to the foregoing:—

"I have no hesitation in stating, in reply to the first query contained in your Letter of the 24th instant, my conviction, that, in reference to the salary at different times covenanted to be paid by the Trustees of the Manchester New College to the late Rev. Geo. Walker, the said Trustees have faithfully fulfilled all their engagements.

"I am also convinced that Mr. W. received, under the new arrangement, which took place in the year 1800, an income exceeding what he was entitled to under the original agreement; but to this I must take leave to add, that, under the new arrangement, his labour and responsibility were, in my opinion, more than proportionably increased. The statement which the Trustees request me to communicate, I delivered over, on the 15th instant, to Mr. Geo. Walker, to whom I must refer them if they wish to record that document upon their books."

Signed, by order of the Manchester Annual Meeting of Trustees, held at the Cross-street Chapel Rooms, Friday, August 31, 1810.

GEO. WM. WOOD,
Treasurer.

To the Editor of the Monthly Repository.

SIR,

I am a reader and admirer of Andrew Marvell's Works ; his wit delights, his patriotism instructs me. I was therefore glad to see him contributing to your Gleanings. p. 26.

But as it is not less useful, though less pleasant, to expose the defects and errors of great and good men than their virtues and excellencies, I beg leave to lay before you a passage from the *Rehearsal Transposed*, [not as your correspondent gives it,

Transposed,] which shews how narrow and imperfect were Marvell's notions of religious liberty.

"Only I cannot but say, that there is a very great neglect somewhere, wheresoever the inspection of books is lodged, that at least the Socinian books are tolerated and sell as openly as the Bible." R. T. p. 172. Ed. 1672.

I have tried in vain to find an innoxious meaning to this passage, which seems to restrict at once religious liberty and the freedom of the press.

I am, Sir,
EPISCOPUS.

REVIEW.

"STILL PLEAS'D TO PRAISE, YET NOT AFRAID TO BLAME.

POPE.

Life of the Rev. G. Walker, F. R. S. SS. T. P. New. Coll. Man. and President of the Lit. and Phil. Society, Manchester. Johnson, St. Paul's Church Yard, 8vo. 1809.

The subject of this Memoir was into shade, or hidden in the back no common man, and we think we cannot perform a more acceptable service to our readers, nor a more delightful duty to our own feelings than to attempt a sketch of his admirable character. Our limits will reduce this to a miniature, but we trust impartiality will guide the pencil, and that a resemblance to the original will be traced, though the warmth of colouring be that of friendship and the keeping that of affection. There is nothing in the picture which requires to be covered with convenient drapery, to be softened and the keeping that of affection. There is nothing in the picture which requires to be covered with convenient drapery, to be softened and the keeping that of affection.

GEORGE WALKER was born about 1735, of an ancient and respectable family, at Newcastle-upon-Tyne, and received there the rudiments of his classical education, under the celebrated Rev. Dr. Moises. He shewed very early indications of superior talents and acquirements, and excited the expectations and ciliated the affectionate regard of

his excellent tutor. At the age of ten, he was removed to Durham, to be under the care of his uncle, the Rev. T. Walker, pastor of the Protestant Dissenters in that town, and subsequently minister of the Mill Hill Chapel, Leeds. His education was continued and advanced under Mr. Dongworth, master of the Grammar School, Durham, an extraordinary and excellent man. Having selected the ministerial profession, in 1749, he was admitted a student of the Dissenting Academy, at Kendal, so long ably and solely conducted by the Rev. Dr. Rotheram. In 1751, he went to the University of Edinburgh: here he enjoyed the advantages of that celebrated school, devoted himself chiefly to his favourite study the Mathematics, and was honoured with the attention of Principal Wishart and of Dr. Matthew Stewart, Professor of Mathematics, and father of the justly celebrated Professor Dugald Stewart. In a letter to the Reviewer, dated February 11, 1806, Mr. Walker thus writes:—“When you see again Mr. Stewart, present my very respectful compliments, both as a tribute to his own high character, and to the memory of his father, under whose tuition I acquired whatever taste I possess in Mathematical lore.”—

In 1752, Mr. W. removed to Glasgow, led in some measure by the celebrity of Dr. Leechman, who at that time filled the divinity chair. Mr. Walker enjoyed his notice and friendship, that of Dr. R. Simpson (editor of Euclid) and of Dr. Adam Smith; from all of whom, he was accustomed to say, he learnt more in private conversation than from all their public lectures put together. He was a very active member of a debating society, which met alternately at the lodgings of its members. Among his fellow students and intimate friends, may be mentioned the late amiable, learned and excellent Rev. Newcome Cappe.

In 1754, Mr. W. left Glasgow; occasionally officiated for Mr. Lowthian, in his native town; for his uncle, at Leeds; and for others; and pursued his studies with unabated eagerness. To his intemperate application, his health had at this time nearly fallen a sacrifice. Repeated attacks of fever, inflammation of his eyes, indigestion, and the hydra train of evils consequent upon want of exercise and impaired digestion, harassed him long and dreadfully. His Physician recommended sea bathing and a suspension of all mental exertion. He spent the autumn on the coast, and, in a letter to his friend, has so beautifully and feelingly described his sensations, enjoyments and occupations, that we feel our limits most irksome in only allowing us a reference to it: vide p. 36. In 1756, he declined an invitation to be the Minister of Platt, near Manchester, and in the autumn of the same year was ordained and settled at Durham, with the congregation of which his uncle had lately been minister. Under the signature P. M. D. (Presbyterian Minister, Durham) he was a frequent contributor to the *Ladies' Diary*, in its better days. At this time, also, he finished his “*Doctrine of the Sphere*,” an astonishing and elegant work, which he had commenced at the early age of eighteen. After residing at Durham two years, Mr. W. removed

to Yarmouth. He accepted this invitation with the more pleasure, as it brought him near one of his earliest, last, and best friends, Dr. John Manning, of Norwich. Dr. Manning, who was his fellow student at Kendal, and Edinburgh, thus anticipates their meeting, “It is with a happiness that you can better imagine than I describe, that I heard of your resolution to preach at Yarmouth. I have never once entertained a surmise that your friendship for me was abated, and I can assure you that mine remains the same as you formerly knew it. I have often spoken of it to my old and my new friends, for I always consider that I draw honour from the relation of our former intimacy,” the Dr. adds, “*for we were not associates in debauching, George, but in wholesome studies and innocent recreations.*” p. 54.

Shortly after his settling at Yarmouth, he commenced his great work on the Conic Sections, suggested to him by reading the Universal Arithmetic of Sir I. Newton. This work for many subsequent years furnished a constant source of agreeable occupation to his leisure hours. Yet an intemperate application to these and his other pursuits, still characterised his habits of life, and a variety of consequent complaints, alone compelled him to the occasional intermission of his studies. For months and years together has he retired to rest with the

From Warrington, in the rising of the sun, and even till tumn of 1774, Mr. W. removed within a few years of his death, to Nottingham, which may be it was his custom to prolong his studies to an advanced hour of his exertions and usefulness. Here the morning. At Glasgow he he continued till 1798, and during only allowed himself three hours the intermediate period, took an for sleep, and he frequently spent active and distinguished part in

even that time in pursuing the inquiry which had occupied him at night, or rose occasionally to record the train of thought or disquisition, which even in such circumstances had power to banish sleep. At Yarmouth he married, and on account of the new duties which his marriage involved, he refused an invitation from the *late* Marquis of Lansdowne, to become tutor to the *last* Marquis of Lansdowne. Dr. Price strongly recommended him to the Marquis. Dr. Priestley afterwards accepted the invitation. In 1772, he was induced to accept the office of Mathematical Professor in the Warrington Academy, and remained there about two years. His salary being insufficient to his support obliged him to leave this situation. Here he published his Treatise on the Sphere, as a text-book to his pupils; a work remarkable for the purity of its Geometry, and elegance of its demonstrations. In its *solid* figures it has a peculiar advantage; to furnish 500 copies with these required the cutting out of more than 20,000, which were afterwards to be divided, fitted, and inserted in the planes to which they belong; an immense labour, and peculiarly irksome to a man of taste and genius. This work the late Mr. Johnson bought for 40*l.* which was afterwards remitted by the author to indemnify

the publisher. From Warrington, in the rising of the sun, and even till tumn of 1774, Mr. W. removed within a few years of his death, to Nottingham, which may be it was his custom to prolong his studies to an advanced hour of his exertions and usefulness. Here the morning. At Glasgow he he continued till 1798, and during only allowed himself three hours the intermediate period, took an for sleep, and he frequently spent active and distinguished part in

all the political questions, which interested the public at the commencement, continuance and close of the American war, and at the commencement of the war of the French Revolution. Many of the members of the Corporation were members of his congregation, and it was his honour to draw up the various able petitions and addresses, which so much distinguished the town of Nottingham. Mr. Burke was so forcibly struck with the spirit of one of these compositions, that in the subsequent debate to which it gave rise in the House of Commons, he declared that he would rather have been the author of it than of all his works. From the pulpit also Mr. W. adverted to the circumstances of the times, in three Discourses, which were published in 1776, 1778, 1784. In 1780 he supported Mr. Burke's celebrated motion for reform in the public expenditure, in an admirable speech made at the County Meeting, at Nottingham; and he drew up the petition on that occasion. (vide p. 92. *Memoir.*) The next public question that engaged his attention, was the subject of Parliamentary Reform, and he delivered a very able and constitutional speech on this question, at the Nottingham County Meeting, held at Mansfield on the 28th October, 1782. Among those who expressed themselves most particularly gratified was that illustrious patriot, the late Sir George Saville. The late Duke of Portland, then esteemed a friend of the people, declared that he had outrivaled Cicero himself. The Duke of Norfolk thanked him, in the name of the meeting, In 1785, on the same question, and on a similar occasion, he acquitted himself with equal ability. In 1787, the attempt to procure a repeal of the Test and Corporation Acts, called out the energies of his mind. His labours as Chairman of the Associated Dissenters of Nottinghamshire, Derbyshire, and part of Yorkshire, his Letter addressed to the General Meeting at Leicester, in 1789, the admirable resolutions drawn up by him, and unanimously approved of by the county deputies, and his Dissenter's Plea, published on this occasion, bespeak a liberal and enlightened zeal for religious liberty, a thorough knowledge of the question, and the talent of inspiring these by language singularly powerful and eloquent. Of this "Plea" Mr. Fox said, that it was the best pamphlet published on the subject. As Chairman of the Associated Dissenters, Mr. Walker drew up an address to the late Dr. Priestley, expressive of their common concern at the horrid outrages committed at Birmingham. This admirable letter is fortunately preserved in the present *Memoir.* About this time he was engaged with Mr. (now Earl) Grey, in a correspondence on the subject of Parliamentary Reform. Mr. Walker drew up the Petition presented by the town of Nottingham on this occasion. The House of Commons, on the motion of Mr. Pitt, rejected the Petition, and chiefly on account of the following passage: "From various causes the constitution of these kingdoms has passed into the grossest abuses, so as to insult the common sense of the nation with a name when the reality is gone." At the commencement

of the late disastrous and disgraceful war, Mr. W. endeavoured to arrest the progress of those public measures, which his sagacity foresaw were pregnant with infamy and ruin. A Petition for Peace, composed by Mr. Walker, and signed by about 3000 names, was presented to Parliament in aid of Mr. Gray's motion in 1793, a motion proposed at his special request. Similar Petitions were subsequently presented. The great cause of Parliamentary Reform was not abandoned. The abolition of the Slave Trade occupied much of his attention. His opposition to the Gagging Bills in 1795, was most decided, and an excellent Letter on the subject of them to a Member of Parliament is here preserved. Such were some of his public exertions. "Throughout the whole of the American war, and during the commencement of the war with France in 1793, notwithstanding that he felt the shame of national defeat and humiliation, yet in contests so unjust, he deprecated the success of his country's arms. But though his patriotism could not, in his opinion, supersede the unalterable laws of right, no one ever felt a purer or a more ardent attachment to his native soil. He gloried in the name of Briton; he loved his country as the seat of liberty, of sacred law and justice, of science, of arts, of civilization."

In 1798, Mr. W. was induced to leave Nottingham, the great theatre of his exertions and of his usefulness, and perhaps the scene of his greatest happiness, and to accept the office of Theological Professor in the New College, Manchester, then vacated by the late Dr. Barnes. "To re-

linquish friends who were endeared to him from so many considerations; to resign the regular exercise of a profession, to which he was warmly devoted; to quit a congregation, of which he had been the respected pastor for twenty-four years, and at an age which most would deem a sufficient plea for an exemption from the active duties of life, to undertake the management of an institution that required unceasing vigilance and great mental exertion, to which his whole time and attention must necessarily be devoted, and in which he must forego many personal comforts, evinced a vigour of mind, and a sacrifice of private feelings to public good, that perhaps few individuals, under similar circumstances, would have displayed. In this, however, he merely acted conformably to the tenour of his whole life; for never, perhaps, has there been a man whose conduct was less influenced by a regard to self. Anxiety for the welfare of an institution, to the success of which he was taught to believe his personal services were necessary, alone dictated his removal to Manchester." The salary was not more than he received at Nottingham; on a subsequent arrangement, his situation in a pecuniary view, was rendered less eligible, and a very considerable sum was expended in removal, and in new furniture. For the last two or three years he had the additional charge both of the mathematical and classical departments. The whole institution was upon his shoulders; to this his advanced age and declining health were unequal. An interesting letter to a friend details the harassing labours of this pe-

riod. How deeply written in the much was he endeared to his circle memories and hearts of his pupils of friends! His chief relaxation are his kind and unwearied exertions! He was in the Hall at eight, was the society of a chosen few, whilst the completion of his and his labour in the three departments mathematical works formed the uninterrupted till the dinner hour at four: interesting business of his life. But his evenings were spent in preparation for the following day, and the situation was flat and marshy, seldom could he retire till two or and did not agree with his health. Once more changing his abode, three in the morning, and frequently not till a later hour. To he removed to the village of Wavertree, near Liverpool, where detail his exertions would be fruitless, as they would seem to all, after a long and active life, spent except those who witnessed them, in the cause of truth, religion, and to be perfectly incredible. But virtue, a life on which he could by his family of pupils, and determined to wear out the evening particularly by those honoured with of his days in the society of a his entire confidence and esteem, few friends of congenial sentiments and dispositions, by whom and admitted to the inmost recesses he was respected and beloved. of the most kind and generous But it was permitted him for little heart, his disinterested zeal, his more than a year to enjoy the unwearied and unrequited labours, happiness which such a situation the treasures of his varied learning, the brilliancy of his imagination, the simplicity and happiness of his eloquence, the correctness and elegance of his taste, the playfulness of his wit, the true and unaffected courtesy of his manners, the affectionate interest which he took in all their concerns, the kindness and liberality of his disposition, the unbounded generosity of his mind, *can never be forgotten. They will be held in everlasting remembrance!* Mr. W. also took an active part as member of the Literary and Philosophical Society, of Manchester, and on the death of Dr. Percival, he was elected President. He continued for nearly two years, after the resignation of his office in the College, to reside near Manchester, as it afforded him the amusement of a large garden, to which he was all his life much attached. How

much was he endeared to his circle of friends! His chief relaxation was the society of a chosen few, whilst the completion of his mathematical works formed the interesting business of his life. But the situation was flat and marshy, and did not agree with his health. Once more changing his abode, he removed to the village of Wavertree, near Liverpool, where after a long and active life, spent in the cause of truth, religion, and virtue, a life on which he could look back with satisfaction and find no cause for regret, he had determined to wear out the evening of his days in the society of a few friends of congenial sentiments and dispositions, by whom he was respected and beloved. But it was permitted him for little more than a year to enjoy the happiness which such a situation afforded, and much of this was spent under the languor of increasing weakness, and in preparing for the publication of his works, an exertion too great for his declining health, so that in all probability it accelerated his dissolution. In 1790, he had published two volumes of Sermons, which, in the words of the late deeply-lamented Mr. Wakefield, "are pregnant with the celestial fire of genius and the vigour of noble sentiments." These he was induced to republish with two additional volumes, and two volumes of Essays. With this purpose he visited London in the Spring of 1807. His health decayed rapidly—an attack of lumbago confined him to his bed—his appetite failed him—the powers of nature sunk gradually—the hand of death descended on him as gently as affection could wish. Early on

the 21st of April he died. The last act of his life was an attempt to express himself in prayer; but the power of articulation was gone, yet, with his hands folded on his breast, he remained absorbed in fervent devotion; dying as he had lived, with a mind directed towards God and another world.

These few particulars may mark in some degree the stages of his useful and distinguished life, may faintly trace the course of this extraordinary man, and may recall some few dates of which memory had been forgetful. But who shall attempt to recall to the affectionate remembrance of his friends, the nameless graces of his artless and excellent character! He was indeed a man made to be beloved, and they who knew him best loved him most. In all his public and private walks, he exhibited a form of mind of simple native dignity, a character devoid of guile, a temper warm, yet free from all enmity. He owed none of his greatness to contrivance or study, he was perfectly natural and unaffected, and though always open and honest in the profession of his sentiments, he arrogated no superiority, nor indeed seemed conscious of any. He would pass in a moment from the most interesting subjects of conversation, in which probably he had engaged with all the warmth of his feelings, and all the impetuosity of his eloquence, to caress an infant, or to mix in the sports of childhood.—That such a man should have ever met with estrangement and coldness from those, of whom better things might have been expected! Yet he was occasionally liable to prejudice and misapprehension, for he had all the carelessness of a great and generous mind. Reputation, applause, esteem, affection, and love followed him unsolicited and of course; but no consideration for any or all of these would have made him pursue them as an end, or would for a moment have turned him to the right or to the left from the high road of his duty. But the limits of this article oblige us to conclude, and to forego the pleasure of attempting to give an estimate of his character as a divine, a mathematician, a politician, and a man. This is the less necessary from the highly characteristic and discriminating eulogy of Mr. Wakefield, the sketches by Dr. Rees and Mr. Taylor, and the very able view given in the Memoir. The general execution of the Memoir is highly creditable to the literary talents and filial piety of its author. Our opinion of its merits is seen in the literal use which we have made of it. Most willingly would we extract many parts of it, which have struck us as favourable specimens of correct observation, of original thinking, of accurate discrimination, of impartial judgment, and of good composition. In particular the passages at pages 56—66, 73—76, 98—205, 206—212, are deserving of the highest praise. But there are some faults which we shall be glad to see corrected in the next edition. The political speeches should have been placed in the Appendix. They delay the interest of the narrative. We should have been glad also to have found there some of the many Nottingham Petitions and Addresses drawn up by Mr. Walker.

There are also some omissions. part, which is exceedingly well We have not any account of the executed, and scarcely inferior to Collection of Hymns published in any specimen of biography, in 1788. Who with any relish for developing the progress of the devotional poetry, that has ever read the exquisite original hymn, mind and feelings of a youth of genius and sensibility. We do "Enough of life's vain scene I've not see sufficient of the domestic trod!" does not still keep it in his memory? Some information of the state of his many valuable mathematical MSS. would have been highly interesting, for though the age is averse from mathematical studies, there are some individuals whose taste and liberality have been and might, perhaps, again be exerted in giving mathematical treasures to the world. The exertions of his friends to secure to himself, and other individuals of his family, a pecuniary provision, and the offer of his friend Dr. Manning to the same purpose, so honourable to all the parties concerned, ought not to have been passed over in silence. The portrait is miserably executed, and yet very provokingly has just sufficient resemblance to make the picture disagreeable. Who can forget the varied expression of his countenance when animated with intelligence, or relaxing into playfulness in conversation, when flushed with a keen indignation against vice or low and unhandsome conduct, when beaming with devotion as he poured out the effusions of his pure spirit in extemporeaneous prayer? The latter part too of the Memoir is not made so interesting as it might have been, and in this respect falls very far short of the early

life-side virtues of this most amiable man. The time spent at Nottingham is in this home view, too hastily passed over, and those who knew him on his removal into Lancashire, who knew his good heart, who shared his friendship, and had access to the rich treasures of his powerful intellect, of his penetrating genius, and of his comprehensive mind, will seek here in vain THE MAN, in conversation so much admired, in social intercourse so much caressed, in his library and arm-chair so much and tenderly beloved! In the Memoir he is justly exhibited as a great man, but we see too little of him as a good man. By way of supplying this deficiency (for such it seems to us) we offer one anecdote, and it will speak volumes.

"George," said a mother to her little boy, a few years old, (who had often been the play-mate of this venerable man, and who used to propose for his solution, the many little difficulties of childhood), "George, I am sorry to say, Mr. Walker is dead." "Nay, Mamma, he cannot be dead, for you know it was but last month that he was here, and that we played together on the carpet!" "Yes, my dear, but he is dead, he died in London, I have heard it on too good authority." "Oh! Mamma," said the child, bursting into tears, "if he be dead, I am indeed sorry for it, for I loved him as well as if he had been a little boy!"

H.

J. T.

INTELLIGENCE.

EXTRACTS FROM THE SIXTH ANNUAL REPORT OF THE COMMITTEE OF THE UNITARIAN FUND,

Read to the General Meeting, June 23, 1810.

(Concluded from p. 471.)

Mr. Robert Blake of Hull, whose name has been before introduced to the society, has, besides his labours at home, been two missionary journeys in Yorkshire, under sanction of the Committee, in which he preached many times; in one place several times amongst the Methodists, and as the language of the reporter of his travels is, "broke up much new ground." He was heard by considerable numbers, and a general wish and expectation is expressed that Mr. Wright should soon follow over the track which Mr. Blake has marked out.

In the last year Mr. WRIGHT has pursued his missionary labours with unabated, with unexampled ardour. Besides his tour to Scotland, he has travelled as a missionary 1530 miles, and preached seventy-eight sermons.

On reviewing his labours he says, "My travels and intercourse with our fellow Christians of different parties, during the last twelve months, have given me some fresh opportunities of estimating our prospects, the efficacy of our plans, and the difficulties we have still to encounter. Satisfied am I that the prospect brightens upon us, and that things are come to that point which renders our plans most highly important, and imperiously necessary to counteract the complete subversion of real Christianity by wild enthusiasm and superstition, and the spread of infidelity among the lower classes of the people; and to save the best of causes from cold-hearted indifference on the one hand, and destructive bigotry and uncharitableness on the other. We have nothing to do but to persevere, increasing our exertions, and indefatigably pursuing the rational, liberal and active plans in which we are engaged. The success already obtained certainly exceeds what any of us expected in the time, when the Fund Society was first instituted. Still, long

time and unwearied exertions are essentially necessary to the general restoration of pure and primitive Christianity: and nothing short of this ought to satisfy us; at no inferior object ought we to stop. Many and great difficulties still remain; thank God, they remain to stimulate our zeal and increase our exertions. Enough has been done to prove that the plans adopted are efficacious, and to serve as a specimen of what may be effected by unceasing efforts. Let us go on in the name of the God of truth, in the spirit of Jesus the faithful and true witness, till error and superstition, be banished from the earth."

The journey to Sussex* was undertaken by Mr. Wright at the particular instance of the Committee, who were induced to request this service by the pressing solicitations of many subscribers at Northiam and Battle. The Fund has received the most liberal support from the Unitarians in those parts, which circumstance necessarily added weight to their recommendation in the minds of the Committee; besides that there is no part of England where missionary visits have produced such instantaneous and great effects. The seeds of inquiry, sown years ago under apparently disadvantageous circumstances, by Mr. Vidler, have at length sprung up into a golden harvest; and recent journeys of Messrs. Vidler, Bennett and Wright have facilitated and hastened the growth of truth, and are referred to with gratitude and joy by our friends in all their communications.

"On Saturday the 14th," he states, "I came to Battle, where I found my good friends glad to see me; and the recollection of what had passed in my former visits among them, made me rejoice at seeing them again. They ever welcome the stranger with simple-hearted affection.

* This journey had been before adverted to in the Report. Our plan is to give extracts from the Report, and not to mould it anew in an abridged form.—ED.

"Since I arrived here, I have seen letters from Mr. Ashley and his family, who emigrated from Battle to America. They are at a place called Marble-head, and are doing all they can to promote Unitarianism. It strikes me that if a parcel of Unitarian tracts were conveyed to them to disperse, it would do good.

"The Battle friends think my visit at this time very seasonable. A difficulty has arisen among them. The Methodists had applied for leave to preach regularly in their meeting-house on a week-day. It was thought their design was to form a party for themselves, and the difficulty was how to grant their request without risking serious inconvenience; how to refuse it without being charged with illiberality. The friends were not agreed in opinion on the matter. When stated to me, my opinion was, that it should neither be refused nor granted in the first instance; but that a proposal should be made by our friends, i. e. that if they will act on the first principle of moral and Christian duty; if they will do as they would be done by, their request should be granted; if the Methodists will grant the preachers in our connexions leave to preach in their pulpits in this circuit, the pulpit at Battle shall be open to them; if not,—not. This opinion meets with the general approbation of our friends, and I believe will be acted upon.

"At Battle a small library is established at the Meeting-house, which is kept up and increased by small quarterly subscriptions. This will help to promote the cause, which cannot fail to gain ground in proportion as persons are brought to read and think. Here is also a benevolent society for the relief of the sick and distressed, which is well supported. The rules of this society are about to be printed. I this day, by request, corrected them for this purpose. Unitarianism will, I trust, ever identify itself with benevolence, and in every place cherish every institution that is calculated to alleviate the distresses and promote the happiness of mankind."

The Committee reluctantly close the account of Mr. Wright's labours; but they rejoice to state that he has plans of no small magnitude or importance in contemplation for the ensuing year. It is the prayer of the Committee, as it is no doubt that of the society at large, that he may pursue his great and good de-

signs in the strength of that gracious Being, who has promised that his servants shall not labour in vain."

From the interest taken by the subscribers in the case of Mr. Gisburne and his congregation at SOHAM, in Cambridgeshire, the Committee feel assured that it will give great satisfaction to the meeting to hear that the new chapel, contemplated in the last Report, is completed, and was opened in the month of April and dedicated to the worship of God, the Father. The expenses of the defence of Mr. Gisburne against his prosecutors at Cambridge, having been borne by a liberal voluntary subscription at the last anniversary, the Committee deemed themselves at liberty to vote a considerable sum out of the funds of the Society to the people at Soham. In return for this liberality the chapel will be vested, as far as the forms of law will permit, in the hands of the Society, to be secured for Unitarian preaching for ever. The Unitarian cause is, as was expected, flourishing at Soham and the neighbourhood, and now that it has obtained a permanent footing, will no doubt, under the blessing of God, increase and multiply. The expenses of the new building however are not yet wholly defrayed, and as the congregation consists of persons almost entirely in humble circumstances, and as a weight of debt might impede their progress, the Committee feel emboldened to recommend their case to the liberality of the present meeting, and of Unitarians in general.

The circumstances of the chapel at Soham being intended to be vested in the Society, has led the Committee to deliberate upon the practicability of the fund holding chapels in trust. There are some legal difficulties in the way, and they humbly think the Society should instruct the next Committee to procure advice on the subject, and to get a form of a deed prepared for this and all future similar occasions.

The Committee report with great satisfaction that Mr. Bennett's labours in Sussex have been continued and multiplied during the past year. He has been exemplarily zealous in his missionary work. By tracts, conferences, and sermons, he has enlivened and extended the spirit of inquiry, and diffused over a considerable circuit the light of truth. He has visited places unnoticed

in former Reports, where the state of things is highly unpromising.

At Crawley, Mr. Bennett's lectures have been so well attended, and, as far as can be judged, so effectual, that he expresses himself "satisfied, that if a proper meeting-house could be procured, and a minister of tolerable abilities could be found to preach, there would be a congregation there of rational Dissenters, of a considerable number."

This gentleman's visit to Battle and the neighbourhood has been before mentioned. He thus sums up the account of Unitarianism in part of Sussex, and the borders:

"If I am not mistaken, twenty years ago the name of Unitarianism was not known in these parts, but now, from the place where I reside to the border of Sussex, in a line eastward, I can reckon five Unitarian congregations, viz. one at Ditchling, two at Lewes, one at Battle, one at Northiam. A little farther, we have an Unitarian congregation at Rolvenden, and another at Tenterden. A little north of Ditchling, at Cuckfield, we have another; and a little south, we have another at Brighton; which in the whole make nine. If I take them together, I compute the number of individuals of which they are composed to amount to about eight hundred persons."

Delicacy only prevents the Committee from stating fully how pleasing a conviction has been impressed upon their minds by Mr. Bennett's successive letters, of his growing capacity to serve the interests of truth, and of his increasing value and usefulness to the Society. They earnestly hope, in dependence upon the Father of Lights, that he will go on and prosper in a course of knowledge and zeal, and that he will long be blessing in the extensive and important sphere where Providence has cast his lot.

It will be recollectcd, that Mr. Webley, now filling an useful station at Wedmore, Somersetshire, received his preparatory instruction for the ministry, under sanction of the Society. The success of the plan in this instance has made it appear desirable to the Committee, that it should be again acted upon on favourable occasions. This is likewise known to be the opinion and wish of many persons of eminence and weight in the Unitarian body. But at the same time, the Committee have considered, in viewing particular cases which have been brought

before them, that the education of young men for the ministry is not one of the first and most direct objects of the Society, and that in no instance would it be allowable to apply their Funds to the purpose of a complete learned education. The utmost they conceive that your Committee would be warranted in doing, would be the placing of promising persons, already acceptable preachers, under some popular and zealous minister, for the sake of being inducted into English literature, and put in the way of studying to profit; and this only when it can be accomplished with little expense. With these views, the Committee have been constrained to decline a proposal made to them to bring one of the Scotch brethren to England for ministerial instruction. They were deterred in the first instance by the consideration of expense; and they also judged that useful and necessary knowledge might be obtained more easily in Scotland than in England.

It is impossible for the Committee to pass over the subject of education without adverting, which they do with melancholy feelings, to the loss sustained by the church at Trowbridge, by the Unitarian cause in the West of England, and by the Fund, in the death of the Rev. Daniel Jones; a man of pure simplicity of mind, of great moral excellence, of fervent zeal for truth, and of eminent ministerial laboriousness and usefulness. His gratuitous tuition of Mr. Webley has laid the Society under obligations to respect his memory. May his place be filled by Providence with a suitable successor, and as some valuable labourers are called out of the vineyard, may many others be taken in!

In the last Report the subscribers were congratulated upon the establishment of a Society for distributing cheap Tracts on Christian principles amongst the poor; the Committee have now to acknowledge the gift of a large parcel of the Tracts by the Society for the use of the missionaries. They are happy likewise to state further, that books of the value of ten guineas have been presented to the Committee for the same purpose, by the London Unitarian Book Society.

The Committee now conclude their Report, not because they have exhausted their topics of information or congratulation, but lest they should weary the attention of the meeting. They cannot, however, lay down their office without

remarking, that the whole of their year's correspondence and communication with persons in all parts of the country, has shewn most satisfactorily that the Society has not erred in calculating, that the mass of the people are qualified to receive the Unitarian doctrine, and has strengthened their previously strong

conviction, that no measure was ever more imperiously called for by the circumstances of the times, none was ever more clearly sanctioned by Providence, none has constituted a brighter epoch in the history of modern religious Reformation, than the institution of the UNITARIAN FUND.

MANCHESTER QUARTERLY PRESBYTERIAN MEETING.

The autumnal Quarterly Meeting of Presbyterian Ministers, in Manchester and its vicinity, was held at Dukinfield, at the chapel of the Rev. James Hawkes, on Thursday the 11th October. The Rev. James Yates preached the Sermon, from Rev. v. 9. in the place of the Rev. Mr. Davies absent. He was supported in the devotional services by the Rev. Mr. Brookes; and the Rev. James Hawkes was appointed, Mr. Brookes' supporter, at the Christmas Meeting, to be held at Blakeley.

Nine ministers and fourteen lay-gentlemen spent the afternoon together, in conversation highly interesting, concern-

ing the success of rational Christianity in this part of the country. The dissemination of liberal sentiments, as it appeared to the company, had been for a long time gradual though not rapid. It appeared likewise, that, though much has been said in the Monthly Repository on the decline of Presbyterian congregations, more may still be said, and as much to the purpose. The members of the meeting may reasonably hope, that their efforts in their associated capacity will contribute, in some degree, to render the advocates for liberal sentiments more zealous as well as more numerous.

Manchester.

J. W.

AFRICAN INSTITUTION.

We were amongst the first to hail the establishment of this philanthropic Society, (see M. Repos. vol. iii. p. 286 and 621, and iv. 173) and we shall continue to record its proceedings in our progressive volumes. It will be the means, we trust, under Divine Providence, of giving an impulse to the vast population of this wide continent, which shall carry them on to the furthest degrees of civilization.

We are behind our time in noticing the *Third* and *Fourth Reports*, which, we are aware, our readers must have wished us to take up before. They are rather scanty, but we fear that our narrow limits will scarcely allow us to do them justice. If we have felt any abatement of our former satisfaction in perusing these two numbers of these interesting periodical publications, it is because they are drawn up with less spirit, and enlivened with less eloquence than the papers first issued by the Society. Were our voice to reach the Directors, we would remind them, that the patriotic *feeling* still requires to be kept up with regard to Africa, and that this cannot possibly be done, in the acknowledged absence of very important details

of success, without the aid of fine writing, which no Society is so able to command as the African Institution.

The *THIRD REPORT*, as usual, is prefaced by the account of the proceedings at the General Meeting, in 1809, amongst which we observe again, with renewed pleasure, (see vol. iv. p. 173) the vote of thanks to *Sir Sidney Smith*, for having liberated the slaves on an estate in the *Brazils*, presented to him by the Prince Regent of Portugal. It is honorable to our national character, that our naval commanders are (with a few exceptions, which raise universal surprise and indignation) equally distinguished by bravery and humanity.

The Directors state in this Report, that three African youths, whom they had trained in the Lancastrian mode of education, have been sent to *Sierra Leone*, there to be employed in the business of instruction. They express a hope that the Chiefs of the Districts, bordering on this colony, may be induced to send their children thither to be taught; and they offer to be at the expense of bringing such of them as shall appear particularly promising, to *England* for further tuition; and of carrying

them back again to benefit their native countries by their acquirements.

Measures have been taken to cultivate the knowledge of such of the languages spoken in Africa, as shall best facilitate intercourse with the natives.

Very laudable pains have been also employed to transmit to Africa such seeds and plants, suited to the climate, as will be likely to open a more extended and useful commerce between that country and this; and premiums have been offered, and in a few instances given, for the importation, under certain conditions, of African products. There seems to be a good prospect of raising in Africa an excellent species of cotton, which is beginning to be cultivated on a large scale.

Letters from the Governor of Sierra Leone dated in May, 1808, state, that the colony was on the most friendly terms with the surrounding natives, and that its influence among them had of late happily increased. None of those massacres, which were predicted as an inevitable consequence of the abolition of the slave trade, had occurred in the neighbourhood. Only one trial for witchcraft had taken place for a long time; whereas, formerly such trials used to be very frequent; and although in that one case the accused had been found guilty, she had not been put to death, but, after some time, had been set at liberty.

"There is no fear," observes the Governor, "but that the natives in this neighbourhood will have abundant employment. Hitherto, they have been chiefly busied in the manufacture of salt, which is in great demand. Their rice fields have certainly been prepared this year a fortnight or three weeks earlier than usual, from which I prognosticate well—All the wars around us are suspended for the present. I do not say that they are suspended in consequence of the abolition; but the abolition is very likely to prevent their revival. In the breeding of cattle we are greatly improving; their numbers increase and they thrive well." And in a subsequent letter, it is stated, that oxen are now used in the draught, much to the advantage of the colony.

He thus concludes one of his letters:— "This has certainly been one of the quietest and most uninteresting years I have known in Africa. I have neither trials for witchcraft, nor wars, nor kid-

nappings, to speak of in my journal. Perhaps we have the abolition to thank for it."

Communications of a promising nature, have also been made from *Goree* and the *Gold Coast*.

The expenses this year were considerable, viz. 1550*l.* 8*s.* 4*d.*; and the property of the Society at the conclusion of it, 2823*l.* 13*s.* 11*d.* being an increase within the year of only 341*l.* 14*s.* 1*d.*

The *Appendix* to the *Third Report* contains much useful information with regard to Africa; the inhabitants, the face of the country, the natural productions, and the present trade.

In "Extracts from Letters from Mr. H. Meredith," dated Cape Coast Castle, on the Gold Coast, there is a pleasing description of the Dutch Settlement of *Elmina*, in that part of Africa; but there is one passage in the correspondence, which we should have thought fitter to have been addressed to the *Secretary of War* than the *Secretary of the African Institution*. It is as follows:— "Here (Elmina) is an extensive garden; there is also a most beneficent institution kept up, namely, an *Orphan School*, for the benefit of children whose parents have died in the service. Elmina, and the places near it, are kept in a high state of improvement; and it would be a **GREAT ACQUISITION** towards the civilization of Africa, as with it Fort Anthony, at Axim; Orange Fort, at Suckondee; and Fort Sebastian, at Chammah (*a place of great importance*) **WOULD FALL.**"

We have before (vol. iii. 624) warned the Society, that, if they be not on their guard, they may, with the best intentions in the world, be accessory to the introduction of European wars into Africa, and to subjugating its inhabitants to a foreign yoke. A few more hints of this sort would excite our suspicions, that it is not without design that Ministers of State (not proverbial, in Europe at least, for philanthropy) patronise the Institution; nor without an important meaning, that they are eulogized in the Reports. It would be lamentable if the Society should act as a spy for Government, and assiduously gather and publish information, which shall be turned to the advantage of some military expedition. In proportion as we respect the Institution, are we alarmed at the apprehension of its possible perversion and prostitution.

The **FOURTH REPORT** is principally occupied with a description of the Slave Trade as it exists at present, and with an account of the steps the Directors have taken to prevent or check it. It is lamentable to find, that in the year ending March 28, 1810, the nefarious traffic was carried on to a great extent. The different communications received by the Directors from Africa, concur in stating, that in the month of October last, the coast was crowded with slave-ships. The persons most deeply engaged in the trade, appear to have been citizens of the United States of America, who shelter themselves from the penal consequences of their criminal conduct, (the traffic having been pronounced illegal by the American as well as British Legislature) by means of a nominal sale, both of ship and cargo, at some Spanish or Swedish port—the Havannah, for example, or the island of Bartholomew. But it has been discovered, that in defiance of all the penalties imposed by Acts of Parliament, vessels, under foreign flags, have been fitted out in the ports of Liverpool and London, for the purpose of carrying slaves from the coast of Africa to the Spanish and Portuguese Settlements in America, and that several adventures of this description have actually been completed. One ship, the *Comercio de Rio*, was seized, at the instigation of the Directors, in the river, which appeared by its papers to be destined to take 700 or 800 slaves from Africa to Cuba. The ship and cargo have been condemned, with a loss to the owners of upwards of 11,000*l.* This seizure has “discovered to the Directors facts, which tend to implicate persons of some consideration in Society, in the guilt of these and similar practices.”

It is stated by the Directors, that the capture of Senegal, which was effected July, 1809, by Captain Columbine, of the navy, and Major Maxwell, the Commandant of Goree, has considerably abridged the facilities enjoyed by the contraband slave traders, on that part of the slave coast. It has also furnished an important inlet, both for commerce and civilization; the river Senegal being navigable for several hundred miles, and some of its branches approaching within a short distance of the Niger.

It appearing, by experiment, that the mulberry tree will grow and even flourish in Africa, a number of silk-worm's eggs have been sent to Sierra Leone,

Goree, and Senegal, (whither the mulberryplant had been sent before) with directions respecting the rearing and managing of them. A further supply of useful seeds has also been transmitted to Africa, and likewise the model of a mill for cleaning rice from its husk. Seeds and plants have been obtained from India for the same destination.

The Directors have drawn the attention of their correspondents in Africa to a discovery, said to have been lately made in the West Indies, of the practicability of producing excellent ropes from the fibres of the plantane tree.

In the *Third Report* there was an account of a species of *Hemp*, manufactured from the leaves of a particular kind of palm, which abounds in Sierra Leone and its neighbourhood: the Directors now add, that having procured a quantity of the article from Africa, they lately subjected a small quantity of cord, manufactured from this substance, to experiments calculated to ascertain its strength, as compared with the same length and weight of common hempen cord. The result has been very satisfactory. The African cord appeared stronger by about one-fourth.

The Society have very judiciously obtained from Government a modification of the duties on imports from Africa, which were so heavy as to discourage the trade, and in some instances to prohibit it.

No direct attempt has yet been made to explore the continent of Africa, principally, say the Directors, because no proper means have offered themselves to their notice. It has, however, been communicated to them, that it is the intention of the African Association to send, at an early opportunity, one or more persons from this country, charged with the important object of farther discovery. The Directors have signified their readiness to concur in any eligible measure of this description.

The following communication has been made to the Society by Lieut. Col. Maxwell, the Commandant of Senegal, respecting the celebrated traveler, **MUNGO PARK**, in a letter dated the 20th of January last —

“I avail myself of an opportunity, by way of Guernsey, to communicate to you the intelligence of the arrival, in this colony, of the black man named Isaacs, who was the guide that conducted Mr. Mungo Park to Sansanding,

and whose schoolmaster, who resides there, furnished Mr. Park with a guide to take him to Kassina. This person appears convinced, that Mr. Mungo Park is not dead; (which God grant!) He says, if it was the case, he certainly should have heard of it; not having heard of him, he supposed that he had returned to England.

"To ascertain the certainty of the fate of our intrepid countryman, I have engaged Isaacs to go in search of him, and have furnished him with a present for Mansong, the King of Bambarra, and also with means to defray his travelling expenses; and have promised him a thousand dollars if he finds Mr. Park. He has instructions to proceed without delay to Sego; to present to Mansong the present he has for him; and to beg of him to aid him in his researches. If he cannot procure any certain intelligence of him at Sego, he is to continue his journey to Sansanding, to find out the guide who conducted Mr. Park to Kassina. If there he cannot gain satisfactory information, he is to endeavour to proceed to Tombuctoo and Kassina.

"Isaacs has promised to make every exertion to fulfil the object of his mission, and to use his utmost ability to gain correct information of the fate of the celebrated traveller."

Some further circumstances have been made known by the public prints since the Report was published, which lead to the hope that Mr. Park may yet return and instruct us by the detail of his discoveries.

Towards the conclusion of the Report, the Directors notice, in a very handsome manner, the "spirited act of humanity by Mr. Roscoe," which we recorded vol. iv. p. 521.

It appears that there were nine, instead of six, (as we stated) of the emancipated negroes; and that after their liberation, eight of them entered into his Majesty's service, and the ninth, being more infirm, was taken by a friend of Mr. Roscoe's on board of one of his own vessels. It is but justice to state, that Mr. Roscoe was most ably assisted by Mr. Stanistreet and Mr. Avison, two very respectable solicitors, of Liverpool, who gratuitously pleaded the cause of humanity. We add with pleasure, that the Corporation of Liverpool have adopted a municipal regulation, by which it will be hereafter impossible that slaves should be retained through any collusion.

The property of the Institution, on the 1st of January, amounted to 3494*l.* 13*s.* 3*d.*; having been recently augmented by a princely donation of Five Hundred Guineas, from some unknown individual of the Society of Friends, called Quakers.

In the Appendix to this Report, there is a very able and interesting account of that District of the *Gold Coast*, called the *Agoona Country*, in which *Winnebab* is situated, communicated by Mr. *Meredith*, before mentioned. It thus concludes:—"There is no tropical culture which might not be raised in this country in great abundance; while its population stands in need of our manufactures and is accustomed to their use. And when it is considered what the hand of industry has done in the West Indies—in the pestilential swamps of Guiana, for instance—what may not be fairly expected from the rich hills and extensive plains of this country, blessed as it is with a luxuriant soil, and a comparatively healthy climate?"

MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR,

The Christian's Survey of the Political World.

When we reflect on past events, the present situation of Europe cannot but strike every mind that has been attentive to the progress of the Christian religion from the earliest times. A terrible apostacy established itself between the sixth and seventh centuries in the two great

branches of the Roman empire—the Eastern and the Western. In the one, they set up a prophet in opposition to our Saviour, and they embraced the reveries of his wild imagination, occasionally interspersed with sublime truths, derived from the Holy Scriptures. ■

the other, they acknowledged the authority of our Saviour, but stained his doctrines with idolatrous worship, and attributed to a man that supremacy over the church, which no living person has a right to assume.

For more than a thousand years these two errors have degraded the human mind in the fairest portions of the earth. Intolerance was the ruling maxim with both parties, and prejudice had so far taken possession of mankind, that the voice of reason seemed to be banished from the world never more to return. The head of one party is now a prisoner, and his adherents know not how to gain access to his person; his territories are torn from him; the revenues of his state, that were employed in priestly luxuries and superstitious processions, are devoted to civil purposes, and the lands of the church are sold, and promise to become the mansions of industry. Still his adherents have not lost their confidence in him: still they cling to their ancient prejudices and superstition. Spain has been the most bigoted of his dependents, and they appear likely to remain so. The Cortez have sworn fealty to the Romish Church, and to exclude every other religion from the country. The assistance they have derived from the English does not seem to have enlarged their minds, and they are a melancholy proof of the difficulty to restore purity to a soul deeply tarnished with error.

On the other side, the professors of Mahometism are as strenuous in their adherence to the false prophet. The invasion of Turkey by the Russians, the success of their arms, and the danger threatening Constantinople itself, has roused all the spirit of ancient decrees. The Grand Signior has issued his proclamation, calling every true believer to come forward in defence of the faith. In every mosque in Europe, and that owns his sway in Asia, the proclamation is read, and the Imams are ordered to dictate on the necessity of the call. They have succeeded in raising the spirit of enthusiasm, and the sovereign has taken the field with a very numerous body; but we may justly doubt its discipline, and enthusiasm is not very tractable. The proclamation of the sovereign shews the state of his subjects, and is upon a par with that of many Christian monarchs on similar occasions. Religion is

the handle of the politician; and the Korân and the Gospel have been equally brought forth to summon combatants to the field.

Still these preparations on the part of Turkey shew the alarm that has spread through the empire. The followers of Mahomet feel the torments of the adherents to the Pope—a sad presage to them both of their approaching fall. But the power of both parties is still very great, nor can we expect them to resign without considerable struggles. The day of mutual toleration is far distant; the Mahometan will continue to reproach his antagonist with the name of infidel; the papist will cast the reproach of heresy in the teeth of those who secede from his community: the believers in the one only true God, the God of Jesus Christ, will lament this perversion of mind, and steadfastly keep their eyes on those prophecies which assure us that the triumphs of error are only for a season, and that the time will come when all shall form one fold under one shepherd.

How far the Grand Signior has proceeded in his march we do not know; nor can we depend on the papers for the real state of the Russian armies. There is every reason, however, to believe that if the latter have not made any great progress, that the Vizir has not been able to make head against them. He is probably waiting for his mighty master and his numerous forces to drive back the Russians across the Danube; and if so great a force should be really accumulated as to effect this purpose, it cannot be expected to retreat without a continuance of the blow, by which even Austria may be affected. Some great event is likely soon to take place, and we might think it the more probable, as the emperor of Austria is said now to be with his son-in-law, and they may be devising measures to take advantage of the approaching catastrophe. Melancholy it is to think, that so much human blood is to be shed, and this by two powers who have territories so extensive, so ill-peopled, and so ill-cultivated. All the expense of their present warfare, and all their industry employed for years, would not bring their respective countries to a tenth part of the degree of improvement, of which they are susceptible.

Russia, engaged in this great war, is now sufficiently employed, and we can-

not give any credit to the reports that this empire is likely to break with France. The elected crown prince of Sweden has been, it is said, in the capital, and been very magnificently received; and the unfortunate ex-king has been wandering in the north of Europe, attempting we know not what in several parts of the Baltic. Whether he wished to get on board an English ship, and take refuge in this country, or to land in his own, is not known, but his efforts were ineffectual, and he is said also to have proceeded to Pittsburgh, and thence to have written a violent letter to the government of Sweden, upbraiding them with their late disgraceful actions, and treating them in the most contumacious manner. Unfortunate man! He cannot bring his mind to his condition; he has to learn that when Providence has raised a family to sovereignty, it is for the good of the whole nation, not for the gratification of the vanity of a single individual; and when he is thrown down from his lofty situation, he returns to the mass of his fellow-creatures, and however galling to him may be the memory of former greatness, he must learn the lesson of submission. The vapouring of a monarch, without arms to back his complaints, is merely the crying and whining of a child after its rattle.

Sweden has not yet received its elected prince, but preparations are making for his arrival, and dignified characters are waiting at the port where he is expected to disembark. The king has received three of the decorations of the legion of honour, of which one is for himself, and the other two he has bestowed on two of his courtiers. But decorations are not the only things that Sweden is to receive with its new prince; thirty thousand French troops are to accompany him, and difficulties have occurred in their passage through Denmark. They have, however, been removed, on the agreement, that they shall pass through in bodies of only three thousand men each. There was a time, when the introduction of an army of thirty thousand foreigners into any kingdom would excite peculiar sensations in the breast of an Englishman; but that time is gone by, and he has lost the feelings of his ancestors upon such an occasion.

In France every thing is quiet. The great emperor is all in all. His edicts meet with no resistance; and whether

he modifies trade, seizes foreign productions, lays new restrictions on the press, all is received with perfect apathy. The nation is, as it were, in a kind of stupor. Military glory occupies the minds of a very great part of the community, and the rest are so entangled in the chains of the new despotism, the horrors of the late anarchy, and an increasing energy in every species of industry, that they can make no opposition to the will of their grand monarque. One of his great projects seems to be to new model all the works of ancient and modern times; so that his subjects shall read only what he chooses, and direct their thoughts exactly in the trains which he has laid for them. Nothing it seems, is now to be published, but what he approves of; and we may see new editions of our own history, from which every sentiment of liberty will be expunged. We have heard of a Chinese king, who was such an enemy to literature, that he ordered all the books in his dominions to be burnt; the plan of the European sovereign seems to be best adapted to depress the human mind. But, fortunately, there still will be presses which the tyrant's arm cannot reach; they are fixed already on the banks of the Mississippi and the Ohio, and in a few years will probably be found near the mouth of the Missouri. But every one who feels for his fellow-creatures must lament that such inordinate passions should arise in any heart, and that a sovereign should take such pains to do an injury to his kingdom, which will inevitably bring it down from that eminence to which he gloried in raising it.

But the eyes of all are turned to the peninsula of Spain and Portugal; and Englishmen view with trembling anxiety the fate of the latter kingdom. If we could believe our papers, the Spaniards have been every where almost successful against the French; yet the interior provinces seem to enjoy a comparative degree of repose, and the Gallic sovereign has his court at Madrid. Another remarkable circumstance is, that a vast body of the French, supposed to be upwards of a hundred thousand men, has quitted Spain, and is in the heart of Portugal, within sight of the shores of the Atlantic. If then the population of Spain were decisively against the French Government, it should seem impossible for it to maintain its ground; but its mea-

sures are pursued on a system which does not appear to be at all changed by the warfare in Portugal. The siege of Cadiz continues, but not indeed with great vigour; and there are French armies in various quarters, sufficient to keep the provinces quiet. On the fate of Portugal, however, much will depend; and the loss of an army there may be the signal for the deliverance of Spain.

In this peculiar state of the Peninsula, the Cortez has met in the isle of Leon, near Cadiz. The Cortez is an antient institution of Spain, something similar to our Parliament, and consists of deputies from the provinces and principal cities: and it is evident that in many places elections could not possibly be made. Deputies have however arrived from other parts, and they have assumed the name, and are acknowledged by the Regency as possessing the power of the Cortez. In consequence, they must be considered with respect, and they are addressed by the title of Majesty in their collective capacity, whilst that of Highness is given to the Regency. They have entered into several interesting discussions, and the results of their deliberations are promulgated with all the authority that becomes a great legislative body.

Among their first votes was a self-denying ordinance, by which every member is prohibited from holding any post under the executive government during the sitting of the Cortez, and for one year from the time that a member has quitted his seat. An exception only is made for those offices, to which a member would rise in his profession. This ordinance, if adhered to, will secure in a great measure the independence of the body, and is a good example, in case the country should be rescued from French domination; but there is always a danger, that a pretext will be found for modifying this wholesome law, and the Cortez may become, instead of a check, an aid to the executive government in every arbitrary measure. This is a plain obvious truth, for a man cannot serve two masters; and if he is to look to the executive government for honours and rewards, he will not perform the duty required from an honest representative of the people.

Another important subject has come before them, and on which the freedom of a people in a great measure depends,—this is the liberty of the press.

A member has brought it forward, but, considering the nature of the question, and the many supposed difficulties it involves, he has proposed a committee to examine it in all its bearings, and to bring forward such regulations as in their opinion the case requires. We shall be interested in the result of this debate, and curious to see in what light the subject will appear to men, who have so long groaned in slavery, to whom has been denied this great mean of improving their minds. We hope that they will not fall into the error of some nations, where, in the prosecution for a libel, the executive government has a great advantage over the subject; not only by its great weight of authority, but by having privileges which one subject has not against another in a similar prosecution. This is a manifest error; for, if an advantage is to be given to either side, it ought to be given to the subject; and experience proves that a government will at one time consider that to be a libel, which posterity will deem to be a sound truth, and honour the subject for having brought it before the public. If Spain should obtain a real free press, both in politics and religion, it will make a rapid progress in improvement, and in a short time far surpass the other countries of Europe: but we confess that we see but little reason that the Cortez should grant it; or, if they do, that they will be enabled to spread its advantages over their country.

Some wise measures have been taken for securing the union of the colonies with the mother country, and a general amnesty is proposed. This is acting with *due discretion*, and may have its effect in some parts; but as there is not power to enforce its laws any where, much must depend on the disposition of their transmarine brethren to accede to any terms, by which their independence will be injured. A good disposition seems, however, to prevail towards the Regency, and, whilst they act in union, some good may be derived from this assembly. It is an interesting sight at any rate to see a body of men, legislating for a kingdom in which they have but slender means for promulgating their decrees; and whilst every sitting is liable to be disturbed by the enemy, the sound of whose cannon is even vibrating in their ears.

But to what will all these deliberations

tend if Massena should gain his point? The contest is arduous, and expectation is on float for the issue. He has pursued Lord Wellington over a vast tract of country, from Almeida round by Coimbra to the mountains north of Lisbon, where his lordship has taken a strong position. But the advance guards of the French are said to have reached Santaren on the Tagus, and a battle must be fought, or Lisbon will fall into their hands. In their pursuit they have had many conflicts with our troops, and, in one of them, on the heights of Busaco, a few miles from Coimbra, an engagement was fought, in which the French lost two thousand killed, and between three and four hundred prisoners, and of course the number of wounded must have been considerable. In this battle the brunt of it fell equally on the English and Portuguese, and the latter fought with great spirit, discipline and courage. Soon after the battle, Lord Wellington continued his retreat to reach a position, in which it is said that he can keep the enemy at bay, or fight them to great advantage. He is falling back on all his provisions and reinforcements; Massena is advancing under the greatest straits for provision, and, by all accounts, his strength is much inferior to that of the combined army. The population in Portugal is in our favour according to every account, so that the public mind has been raised to the utmost pitch of hope and expectation that the skill of this celebrated French general will be baffled, and that his army will be completely annihilated. A short time will bring this suspense to a conclusion. The only doubt that could occur, is from the continued retreat of the British from troops inferior in number and exhausted by fatigue, and renders us not so sanguine in the idea that the French are so weak as has been represented. At any rate, Spain has been freed from a vast army, and with very little exertion may regain its independence; if it does not avail itself of this advantage, we shall fear that we have been throughout deceived on the feelings of its inhabitants.

If we should be successful in Portugal, the glory of the British name will be highly exalted, for the French will then have been baffled in two attempts. After the mighty boastings of the king of Naples, he is obliged to give up his design, and he now declares, that his intention in threatening Sicily has an-

swered. The fact is, he has been completely foiled: the navy of England has maintained its character, and its brave sailors have driven the Neapolitan gun-boats and burnt them under the very batteries. At one time, the Neapolitans succeeded in landing some troops on the island of Sicily, but they were repulsed with considerable loss before reinforcements could arrive to support them. It is proved, however, that an army may be landed at some time from the Italian coast; but if the island is defended with skill and bravery, the attempt at conquest must be futile; and, if the British were not there, we should place very little confidence in the exertions of the Sicilians to defend themselves.

In another quarter of the world the arms of Britain have been successful. The isle of Bourbon has been taken, and thus a rendezvous of privateers, that infested the Indian seas, is lost to the enemy. The other possessions of the French in those seas will probably soon fall, and France will be left without any colonies. Should, however, Portugal fall into their hands, they will have an opportunity of strengthening their navy, which may make them in time formidable at sea.

We could not help hinting in our last at the idle story of the Sandford Ghost, little thinking that it would continue to occupy public attention; but we are sorry to observe that a clergyman has given countenance to the folly of supernatural means, instead of imputing the whole of the business to the contrivance of some artful impostors. We may be amused by the sleight of hand tricks of the men called conjurors; we admire their ingenuity, and the more difficulty we find in discovering their art of deceiving us, the more we are pleased with their skill. But what rational man is there nowadays, who does not understand that the whole is managed by peculiar skill; and in the same manner, when those noises are made in a house without any apparent cause, who can doubt, but men grossly ignorant or strangely prejudiced, that this cause is to be found in some artfully devised plan; of which, though we know not the authors, we are sure that they are men who are carrying on a trick for some purpose of fraud. It must be a disgrace to every Christian to think otherwise. To little purpose can he have read the scriptures, if he supposes that they give countenance to the idle tricks of impostors, and the strange no-

tions of ghosts, employed for no earthly purpose but to terrify silly women and cowardly men. Formerly, indeed, grave judges believed in the nonsense of witches, but this nonsense is exploded by all but the most ignorant of our countrymen. Surely it is high time that these idle notions of ghosts should be given up, and the members of the church of England will not in general be pleased that one of its ministers should be accessory to the keeping up of such a delusion.

Much has been said of late of the poor man left on the desert island, for whose history we are indebted to Sir Francis Burdett, and through him the nation will have an opportunity of being rescued from so foul a stain on its character. The poor man is said to be at

last arrived in England, and to have been sent to his friends in Cornwall. The whole history will, we trust, be laid before Parliament. He suffered hunger and thirst in the extreme upon the desert island. The family of the oppressor is supposed to have interfered for the relief of the oppressed victim of brutal folly and cruelty, and it certainly does become it to make all the amends it possibly can for so odious an act. All the doubts relative to the subject will disappear on the meeting of Parliament, which, when it considers the case, cannot but reflect, that it threw into prison one of its best members for another action, in defence also of a fellow-subject, for which he deserved a civic crown, rather than banishment from its meetings and confinement in the Tower.

A COMPLETE LIST OF NEW PUBLICATIONS ON MORALS AND THEOLOGY, IN SEPTEMBER AND OCTOBER, 1810.

1. *Select Lists.*

A Narrative of Facts, relative to a late occurrence in the county of Cambridge; in answer to a statement contained in a Unitarian publication called, "The Monthly Repository." By Andrew Fuller. 6d.

Bigotry Defeated; or, an Account of the late Prosecution of Mr. John Gisburne, Unitarian Minister, of Soham, in Cambridgeshire; with an Exposure and Correction of the Defects and Mistakes of Mr. Andrew Fuller's Narrative of that affair. In 7 Letters to John Christie, Esq. Treasurer to the Unitarian Fund. By Robert Aspland. 8vo. 2s.

2. *Single Sermons.*

A Sermon, preached at the Visitation of the Hon. and Rev. the Lord Bishop of Durham. By W. N. Darnell, B. D. Fellow of C. C. C. Oxford. Published in obedience to his Lordship's command. 1s 6d.

Human Life Represented. A Sermon, occasioned by the Death of Mr. Richard Fisher. Preached at Winchcomb, Gloucestershire, Jan. 28, 1810. By Josiah Hill. 8vo. 1s.

The enlightening and invigorating Influence of Shining Examples, represented in a Sermon, preached at Carter Lane, Sept. 16 1810, occasioned by the death of Joseph Paice, Esq. By Thomas Tayler. 1s 6d.

The Petition of the English Roman

Catholics considered, in a Charge delivered to the Clergy of the Diocese of Gloucester, at the Triennial Visitation of that Diocese, in the month of June, 1810. By G. J. Huntingford, D.D. F.R.S. Bishop of Gloucester and Warden of Winchester College. 8vo. 2s.

The Christian's Duty and Encouragement in Times of Distress. A Sermon, preached at the Tabernacle, Aug. 5, 1810. By J. Hyatt.

The Ship Launch: the substance of a Sermon preached at Deptford, on occasion of launching the Queen Charlotte, July 17, 1810. By J. T. Baker. 1s.

An Introductory Discourse, by the Rev. G. Ford; a Charge, by the Rev. E. Williams, D. D.; and a Sermon, by the Rev. N. Jennings, delivered at the Ordination of the Rev. John Hawkesley, May 30, 1810; together with the Confession of Faith. 2s 6d.

3. *Sermons in Volumes.*

Twenty-four select Discourses from the Works of eminent Divines of the Church of England, and of others never before published. By a Curate in the Archdeaconry of Coventry. 8vo. 10s.

4. *Controversy.*

A Second Letter to Lord Teignmouth, occasioned by his Lordship's Letter to the Rev. Christopher Wordsworth, D. D. with Remarks on his Lordship's Defence of the British and

Foreign Bible Society. By a Country Clergyman. 1s. 6d.

An important Case, argued between Dr. Opium, Gallio, and Discipulus; to which is added, a Lash at Enthusiasm: in a Dialogue between Mrs. Clinker and Miss Martha Steady. 8d.

5. Poetry.

The Penitentiary; or the Battle of Pentonville. A Mock-Heroic Poem. 8vo. 1s. 6d.

6. Biography.

The Life of the late Beilby Porteus, Lord Bishop of London; his Opinions, last Will, and Character: in which are included Anecdotes of those with whom he lived, and of many living and deceased Divines. By a Layman, of Merton College, Oxford. 8vo. 9s.

7. Miscellaneous.

Reflections on the Character of the Hindoos, and the Importance of con-

verting them to Christianity. By James Forbes, Esq. F. R. S. 2s.

Ta Tsing Leu Lee; being the Fundamental Laws, and a Selection from the Supplementary Statutes of the Penal Code of China; originally printed and published in Pekin, in various successive editions, under the sanction and by the authority of the several Emperors of the Ta Tsing, or present Dynasty. Translated from the Chinese; and accompanied with an Appendix, consisting of authentic Documents, and a few occasional Notes, illustrative of the Subject of the Work. By Sir G. T. Staunton, Bart. F. R. S. Royal 4to. 3l. 3s.

The Juvenile Spectator; being observations on the Tempers, Manners, and Foibles of various Young Persons, interspersed with such lively matter, as it is presumed, will amuse as well as instruct. By Arabella Argus. 12mo.

NOTICES.

Christian Tract Society.

The Annual Meeting of this Society will be holden on Wednesday the 21st of November, at the London Tavern, Bishopsgate-street. The subscribers will meet for business at half past three, and dine at half past four o'clock.

We are desired to state, that the little volume of "Short Observations and Reflections upon select Passages of Scripture, for each Sunday of the year 1811, by Mr. Tremlett," will not be published until the month of December.

CORRESPONDENCE.

We are desired to correct an *error* in the notice given in our last, under the title of "NEW GRAVEL PIT MEETING, HACKNEY." This place of worship will be opened as there stated, on Sunday, November 4; but the Annual Dinner of the Congregation will be held (instead of Monday, November 5) on Tuesday, November 6, at the London Tavern, Bishopsgate-street. The inquiries that have been made on this subject, and the danger of our former notice misleading inquirers, are the reasons of our giving information, which would otherwise appear unnecessarily particular and minute.

Of necessity we again postpone the insertion of the Review of Messrs. Bogue and Bennett's History, which, however, shall appear without fail in our next, in which will be also other articles that have stood over for some time.

The following communications have been received this month:—To Mr. and Mrs. C. on the Anniversary of their youngest Daughter's Birth-Day.—A Preface to a proposed Selection of Hymns.—Extracts from a Dissenting Minister's Discourses on Public Occasions.—J. Jevans on the Jewish Sacrifices.—Expression in the Methodist Minutes of Conference.—Wesleiana, by Sabrinus.—Inscription for a Monument to Dr. John Taylor, of Norwich.—A Case of Conscience.—Querries from Poole.—J. W. against the Observance of Christmas Day.

Mr. Lawn, of Rugby, has tried the experiment described by L. W. of Lincoln, and cannot make it answer. It appears to him that the writer's notion of the origin of the division of time, is "a branch of animal magnetism, sprouting up in his mind."

ERRATA.

In part of the impression of the last half sheet, for pages 457, 458, 459, 460, 461, 462, 463, 464, read 465, 466, 467, 468, 469, 470, 471, 472.